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THE

# VEGETARIAN MESSENGER:

DESIGNED TO AID IN THE

EXTENSIVE DIFFUSION OF TRUE PRINCIPLES IN RELATION

TO THE

FOOD OF MAN;

ADVOCATING

Total Abstinence from the Flesh of Animals,

AND THE ADOPTION OF

VEGETARIAN HABITS OF DIET,

AS PRESCRIBED BY THE NATURE OF THE HUMAN CONSTITUTION,  
AND CONSEQUENTLY MOST CONDUCTIVE TO THE HEALTHFUL EXERCISE AND FULL  
DEVELOPMENT OF THE PHYSICAL, INTELLECTUAL, AND MORAL POWERS.

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IF WE WOULD INCREASE IN THE KNOWLEDGE AND LOVE OF TRUTH, WE MUST FRAC<sup>T</sup>ISE THE TRUTH  
WE ALREADY POSSESS.

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VOL. VII.

With a Supplement.

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THE  
VEGETARIAN MESSENGER.

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TO OUR READERS.

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WE enter upon the commencement of our labours in the Seventh volume of the *Messenger*, with encouragement from the many past evidences of the usefulness of our mission, and with hope that, in our continued progress, the circle of our influence, in teaching sound principles of diet, will continue to be widened.

Like all who have any feature of progress to recommend, whether of moral or external characteristics, we have reason to lament the continuance of the dire scourge of war, which has been relentlessly continued during the whole course of the past year. Faith in the religion of love, which ought to reign in the world, is ever of too weak and uncertain growth in men's minds; but the aspect of setting aside even the abstract principles of charity professedly held, till some given purpose of hostility (involving destruction to life, and the wealth and resources of better days) shall have been attempted to be secured, can never fail to be deplored. Good things of every kind, from religion downwards, droop and decline; and thus, though our advocacy, and the general intelligence of the correctness of our principles, have doubtless progressed during the year 1855, we cannot, at the same time, but have had less results from our labours than if the minds of men had been occupied with subjects more peaceful, and more kindred to our own. May we not hope, however, that the promise of the time may be realized, and that, in entering upon the year 1856, we may see the realization of the hope that the political and social scourge we deplore may be removed, and leave the world to regain, though at disadvantage, the track of morals and of progress from which it has wandered!

Our plan of publication will continue to be the same as for the past two years; and, whilst we take this opportunity of heartily thanking our Subscribers and Friends for their assistance and support, we are happy to announce that the *Messenger* has been extended in its distribution during the past year, especially in Scotland, and that many thousand copies have been gratuitously circulated during this period. The *Messenger*, however, continues still to be the pioneer of our Movement, and whilst the healthy demand for information, doubtless, continues infinitely beyond the means of our supply, it necessarily remains with our friends to increase this distribution of information, as far as may be, during the present year.

The season for the review of our short-coming in the past year, has, doubtless, presented itself, and the period for an improved life of activity in the dissemination of our principles is at hand; and with this healthy purpose, our best wishes, suggested by this season of joy, are identified. May our public, social, and individual labours in the extension of Vegetarianism be more earnest and useful than heretofore; and may the truth of our Dietetic Reform be day by day more acknowledged, and thus made to become more and more conducive to the happiness of society!

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PUBLIC OPINION IN REFERENCE TO DIET.

THERE are few who have the courage to examine into the consequences involved in the killing, preparation, and consumption of the

flesh of animals as food, who do not eventually either dismiss the subject as too disagreeable to be thought of, or theoretically subscribe to

the views enforced in our pages. Within the last two years public opinion has toned up considerably in relation to diet. Flesh is now considered *less* a necessary, and the working classes have become more indoctrinated with the necessity of careful attention to diet, as the practical results of Vegetarianism continue to be brought before their attention. In short, the more men think upon, and attend to, the real and rational requirements of the physical organism, the less esteemed will the flesh of animals become. Study nature in her exquisite and varied phenomena, the result is delight of the highest order; obey her, and we have a realization of satisfaction and happiness incident to the discharge of her requirements—of obedience to the laws of man's being: nature's necessities are nature's pleasures: constitutions and conditions as by her imposed, ever operate harmoniously and produce pleasure. The exercise of each faculty in accordance with the object of its institution, is the source of individual improvement and social progress.

A real use of our powers of thought and sense would render needless the greater part of those medical applications which disease too often renders necessary. In reference to particular kinds of diet, nature always, when free and untrammelled, indicates the *best*. Let each reader carefully consult the teachings of his own sensuous sentiments on this subject, and the result will prove less in favour of our unnatural habits of feeding, and increase that regard for, and sensibility to, the brute creatures which ought to characterize human conduct. There are thousands whose susceptibilities would not permit them to

imbrue their hands in blood, whilst to eat a favourite animal would be a sheer impossibility. The following is a case in point.

"Sir WALTER SCOTT could never eat the flesh of any creature he had known while it was alive. 'I had once,' says he, 'a noble yoke of oxen, which, with the usual agricultural gratitude, we killed for the table: they said it was the finest beef in the four counties; but I could never taste Gog and Magog, whom I used to admire in the plough. Moreover, when I was an officer of yeomanry, and used to dress my own charger, I formed an acquaintance with a flock of white turkeys, by throwing them a handful of oats now and then, when I came from the stable. I saw their numbers diminish with pain, and never attempted to eat any of them without being sick; and yet I have as much of the 'rugged and tough' about me as is necessary to carry me through all sorts of duty without much sentimental compunction.'"

As with Sir WALTER so with all unperverted natures. No matter how delicate or vigorous the constitution, the same result follows, a similar lesson is taught; the sensibilities of our being always condemn disadvantageous practices. The faculties and their natural spheres of operation harmonize; this adaptation of our real wants to the products of the external world constitutes the fundamental and primary principle or condition upon which our well-being depends; their harmonization necessarily results in intensifying the pleasures and improving the practices of life. Wherever unpleasantness or pain exists, let us examine and reflect, and look well to our *habits*.

## CRUELTY TO ANIMALS.

MAN is the direct agent of a wide and continual distress to the lower animals, and the question is, Can any method be devised for its alleviation? On this subject that scriptural image is strikingly realized "The whole inferior creation groaning and travailing together in pain because of him." It signifies not to the substantive amount of the suffering, whether this be prompted by the hardness of his heart, or only permitted through the heedlessness of his mind. In either way it holds true, not only that the arch-devourer man stands pre-eminent over the fiercest children of the wilderness as an animal of prey, but that for his lordly and luxurious appetite, as well as for his service or merest curiosity and amusement, Nature must be ransacked throughout all her elements. Rather than forego the veriest gratifications of vanity, he will wring them from the anguish of wretched and ill-fated creatures; and whether for the

indulgence of his barbaric sensuality or barbaric splendour, can stalk paramount over the sufferings of that prostrate creation which has been placed beneath his feet.

That beauteous domain whereof he has been constituted the terrestrial sovereign, gives out so many blissful and benignant aspects; and whether we look to its peaceful lakes, or to its flowery landscapes, or its evening skies, or to all that soft attire which overspreads the hills and the valleys, lighted up by smiles of sweetest sunshine, and where animals disport themselves in all the exuberance of gaiety—this surely were a more befitting scene for the rule of clemency, than for the iron rod of a murderous and remorseless tyrant. But the present is a mysterious world wherein we dwell. It still bears much upon its materialism of the impress of Paradise. But a breath from the air of Pandemonium has gone over its living generations; and so the "fear of man,

and the dread of man, is now upon every beast of the earth, and upon every fowl of the air, and upon all that moveth upon the earth, and upon all the fishes of the sea; into man's hands are they delivered: every moving thing that liveth is meat for him; yea, even as the green herbs, there have been given to him all things." Such is the extent of his jurisdiction, and with most full and wanton licence has he revelled among its privileges. The whole earth labours and is in violence because of his cruelties; and from the amphitheatre of sentient nature there sounds in fancy's ear the bleat of one wide and universal suffering—a dreadful homage to the power of nature's constituted lord.

These sufferings are really felt. The beasts of the field are not so many automata without sensation, and just so constructed as to give forth all the natural signs and expressions of it. Nature hath not practised this universal deception upon our species. These poor animals just look, and tremble, and give forth the very indications of suffering that we do. Theirs is the distinct cry of pain. Theirs is the unequivocal physiognomy of pain. They put on the same aspect of terror on the demonstrations of a menaced blow. They exhibit the same distortions of agony after the infliction of it. The bruise, or the burn, or the fracture, or the deep incision, or the fierce encounter with one of equal or superior strength, just affects them similarly to ourselves. Their blood circulates as ours. They have pulsations in various parts of the body like ours. They sicken, and they grow feeble with age, and, finally, they die just as we do. They possess the same feelings, and, what exposes them to like suffering from another quarter, they possess the same instincts with our own species.

The lioness robbed of her whelps causes the wilderness to ring aloud with the proclamation of her wrongs; or the bird whose little household has been stolen, fills and saddens all the grove with melodies of deepest pathos. All this is palpable even to the general and unlearned eye: and when the physiologist lays open the recesses of their system, by means of that scalpel, under whose operation they just shrink and are convulsed as any living subject of our own species—there stands forth to view the same sentient apparatus, and furnished with the same conductors for the transmission of feeling to every minutest pore upon the surface.

Theirs is unmixed and unmitigated pain—the agonies of martyrdom, without the alleviation of the hopes and the sentiments whereof they are incapable. When they lay them down to die, their only fellowship is with suffering; for, in the prison-house of their beset and bounded faculties, there can no relief be offered by communion with other interests or other things. The attention does not lighten their distress as it does that of man, by carrying off his spirit from that pungency and pressure which might else be overwhelming. There is but room in their mysterious economy for one inmate, and that is, the absorbing sense of their own single and concentrated anguish.

And so, in that bed of torment whereon the wounded animal lingers and expires, there is an unexplored depth and intensity of suffering which the poor dumb animal itself cannot tell, and against which it can offer no remonstrance; an untold and unknown amount of wretchedness, of which no articulate voice gives utterance. But there is an eloquence in its silence, and the shroud that disguises it only serves to aggravate its horrors.—REV. THOS. CHALMERS, D.D.

## EXPERIENCE OF A COOPER.

"VEGETARIANISM won't do," said a gentleman at a tea-table, where oysters, and ham, and beef sandwiches were indulged in with uncommon delight, and as the statement was made in my hearing, and at my expense, and in reply to observations put forth in relation to pure diet, I considered it my duty to reply, that I find from six years' experience that Vegetarianism will do. I am happy to inform parents, especially, that I have three healthy children, who have never tasted flesh in any shape or form whatever, and that they are very promising specimens, thus showing that Vegetarianism will do. My wife also, and two of my elder sons, are additional proofs that Vegetarianism will do.

Lest any person who has to labour hard for his living should fall short of the blessings of its adoption, through fear of not being able to obtain sufficient nourishment from the vegetable kingdom, to enable him to perform his accustomed daily work with equal energy and ease, I beg to state, for the encouragement of such, that I am not engaged half my time giving orders, or with a pen behind my ear, or standing behind a counter of mahogany, serving out calico, silks, and ribbons; nor am I a "black-coated gentleman," ensconced in a comfortable sinecure, but that I am a daily companion of fire and smoke, mould and dust, exposed frequently to the inclemency of the weather, having daily to wield ener-

getically the weighty hammer, with hands callous with constant labour: and all who know me are perfectly satisfied that I am as well able to fulfil my arduous calling now, as I was six years since—a convincing proof that Vegetarianism *will* do. And if individuals, possessed of education and intelligence, would only calmly and deliberately investigate the chemical and physiological bearings of the subject, they would, undoubtedly, be as much astonished at their discoveries of truth, as were some of the ablest men of the present day, at the results of their own chemical analyses. I think, if such men were not the victims of prejudice, custom, and perverted taste, they would soon be induced to give the principle a fair trial, and would thus experimentally find that Vegetarianism *will* do, and that the assertion, "Vegetarianism won't do," is only fit for a place in the history of popular errors.

I hope and trust that none who have given any attention to Vegetarianism, will be

dissuaded from leaving off eating the flesh of animals through hearing such proofless, groundless statements as the above. From six years' experience and observation, I find my own case to be no exception, but only a fair sample of many hundreds of others, who have judiciously adopted a natural and pure diet; and since I have made use of vegetables, fruit, and farinacea (capable of numerous varieties of preparation) in preference to joints of the "mangled corpses" of the brute creation, with the contrast before my eyes, I cannot but exclaim, how much more delightful it is to sit down and feast on nature's bounties, unalloyed with blood—'tis here our love-nature can indulge its reminiscences, since no holy principle is violated to produce such luscious repasts—repasts capable of eliciting the highest species of cultivated refinement, whilst, at the same time, they contain all the elements necessary to make a man strong and healthy. Thus am I delightfully satisfied to find that Vegetarianism *will* do.

## THE CONTROVERSIALIST AND CORRESPONDENT.

### COMPULSORY VACCINATION.

H. T.—It is quite correct that the *Compulsory Vaccination Bill* passed through its various stages, and became an amended Act for the compulsory vaccination of all children not previously vaccinated, from the commencement of January, 1856, under a penalty of twenty shillings, on conviction before a magistrate, of disregard of the instructions supplied by the officer registering births in each district, which direct the parents, guardian, or other person having charge of the child so registered, how to comply with the provisions of the act. The vaccinating process may be undertaken either by the private medical practitioner of the family, or by the *public vaccinators* of the district, notice of the names and attendance of these being given in the instructions referred to.

J. D.—Dr. LAURIE is opposed to vaccination, as well as to inoculation, and is the author of several able articles upon the subject, one of which we shall endeavour to find space for on some early occasion. Dr. VERDE DELISLE, of Paris, is the author of the recent work referred to, a notice of which we here give, as extracted from an American paper,\* though the writer, probably, somewhat mistakes the practical conclusions of Dr. DELISLE on the subject of inoculation.

"Dr. VERDE DELISLE has just published at Paris a very learned and important work on

\* *Life Illustrated.*

'Vaccination as a Cause of Human Degeneration.' The views he announces are so original and striking, yet supported by so strong an array of facts, and so fair and judicious an exercise of the dialectic power that so generally distinguishes the French faculty, that it becomes our duty, more as men than even as journalists, to place them under the appreciation of our readers, and to ask for them the careful study, and further investigation of our medical friends.

"Among the facts that first led Dr. DELISLE to his discovery—for such we believe it—that vaccination exercises a degenerating influence on every constitution that has been submitted to it, he relates the extraordinary instance of a young friend of his whom he had known from childhood as suffering from pulmonary weakness. At a given point, however, of the disease, when consumption had plainly declared itself, and the patient was declared to be beyond the aid of medicine, he was attacked by small-pox, and, to the surprise of his attendants, who testify to the fact in the work before us, exactly as the new malady advanced, the old one retreated, till at last it was found that the patient, in recovering from the one malady, was cured of the other.

"The observation thus made was speedily applied to practice in the Doctor's own family; for having a child in the last stage of consumption, condemned by the very conclusive authority of Professor CHOMEL, the celebrated 'lung-practitioner,' he placed the patient under circumstances in which he might take the small-pox naturally, and found, as in the former case, that the consumption was cured under the influence of the new disease.

"This seemed sufficiently conclusive; but a very singular confirmation of the new truth was suggested to the Doctor in the long-established

theory of the Greek and Roman physicians, of the Arabs, and of the best professional teachers down to the time of SYDENHAM inclusively, by which it was held that small-pox was the necessary effort of nature, under one of the wisest of her laws, to purge the body of certain noxious impurities about the period of adolescence. Even the lower animals are subject to a similar law. Thus, the cow has the cow-pox, horses have swelled legs, pigs the swine-pox, dogs and monkeys the mange, sheep the rot, and so on.

"Following out his investigations, the Doctor comes to the conclusion that vaccination has no chemical or therapeutic action, but rather a mechanical one, and simply confines the virus and prevents its development.

"What now happens to the *virus* is the subject of a most interesting part of the work. He shows that it lies latent, now developing itself inside in typhus fever, in gangrenous forms of quinsy, in croup, scrofula, cancers, pulmonary tubercles; and he insists, with a show of evidence as curious as it is strong, that the poison sometimes concretes in tubercles in the spinal cord, producing paralysis; or in the brain, producing diminution or loss of intellectual power. The evidences of physical and moral degeneration which are brought forward in this part of the work are very interesting, and appear to lend more than plausibility to the striking views they support.

"In his explanation of the reasons which led to the easy and general acceptance of the vaccinating process, Dr. DELISLE is less happy—the fanaticism of the new discovery already setting him in arms against JENNER and GREGORY, the great causes of the mischief.

"He affirms that JENNER did not believe in his own discovery, and, while vaccinating every body else, carefully inoculated his own child; and that GREGORY even confessed in private circles his own want of faith, and like JENNER inoculated, instead of vaccinated, in the case of his own children.

"The last evidence he adduces in favour of his system is the well-known fact—at last generally admitted—that vaccination only temporarily prevents the development of the virus even in the form of small-pox. He has all a discoverer's triumph in the difficulties and absurdities into which the French Academy fell when the fact became ascertained that vaccination was no certain and permanent preservative. At first, the learned members insisted that there were no such cases; then, that the vaccination had been imperfectly performed; afterward, that it was not a true small-pox; and finally, that the vaccine matter had lost its preservative qualities, and must be renewed.

"The question thus raised becomes at present doubly interesting, from the course adopted by so many governments. In Russia, vaccination is a matter of legal compulsion; in Germany and England, it can only be escaped under penalties; and in France, no one is permitted to enter the army, navy, the government schools, colleges, or charitable foundations, without a certificate that this operation has been performed. If inocula-

tion be, after all, the right course, as DELISLE insists, these compulsory interferences of government will appear sufficiently ridiculous, to say nothing of their mischief."

#### SCRIPTURAL EVIDENCE AND VEGETARIANISM.

SIR,—Through the instrumentality of your Magazine, and on scriptural grounds, I was first converted to Vegetarianism. I liked a vegetable diet *very well*, and felt increased mental and physical strength, insomuch that I succeeded in converting one of my friends, purely through the manifestations of my increased physical strength. As soon as I adopted Vegetarianism, I sought for scientific evidence of its principles, and succeeded in satisfying myself on that point. But lately, having had occasion to make a more thorough investigation of it biblically, I found it deficient in scriptural evidence. And I therefore deem it my duty to state my reasons for abandoning Vegetarianism. They are these:—

1. No Divine Being would sanction anything injurious, even in the slightest degree, to the beings whom he created and loves.

2. JESUS CHRIST is divine, and not only created man, but loved him to such a degree as to die for him, and sanctioned the eating of animals for food.

Therefore, animal food is not injurious, but the best food adapted for man, under the same conditions in which CHRIST partook of it. For, would it not argue a great want of affection in CHRIST to recommend food that is injurious? Would such an opinion not alter our ideas of GOD and the Bible?

It is my desire that you give this letter publicity, as I am anxious that your readers should investigate Vegetarianism on scriptural grounds, and perhaps this letter may be the means of turning their attention once more to the subject,

I am, sir, yours respectfully,

KAPPA.

#### A DOUBTER AND HIS DIFFICULTIES.

DEAR SIR—Some time ago, having read some works on Vegetarianism, I resolved to adopt the system. This, for four months past, I have carried into effect, and consistently adhered to. While, however, I feel persuaded of the truth of Vegetarian principles, every now and then the thought will obtrude itself, that perhaps, from former habits, the change from a mixed to a Vegetarian diet may be productive of some injury to the constitution.

Now, without being materially benefited, or indeed injured, by my change of living, it cannot be disguised that I am thinner and more delicate in appearance than prior to my adoption of the Vegetarian practice. Every now and then, too, I feel pains in the chest of varying intensity, which seem to me to indicate incipient consumption; my fears, indeed, are the greater on this head, because consumption is the malady that lurks in my family, and has destroyed my father and two sisters. But Dr. ALCOTT informs us, backed by Dr. CHEYNE and Dr. BANNISTER, that vegetable diet is *the* remedy for consump-



tion. With this evidence, however, I am still apprehensive; and my occupation being unhealthy, that of a compositor on a morning newspaper, increases my apprehensions.

I shall be glad, therefore, if you could give me some advice upon this matter. I would be a Vegetarian still, but I should like to be further convinced of its curative and beneficial effects. When once I have become assured of the truth of great principles, I never flinch or change, and I delight in upholding that which I believe to be truth. Vegetarianism being a system I have long viewed with favour and sympathy, you may readily imagine how painful it would be for me to relinquish it.

I will mention what I eat, in order that you may judge the better of my case. Peas, wheat, barley, lentils, potatoes, cabbage, vegetable marrow, rice, and macaroni, with fruit puddings and pies for dinner; and bread and preserves, with milk and water, for tea and supper, my occupation preventing me from taking breakfast. I would also add that my appetite is good, that I much enjoy my simple fare, and that as yet I have no diminution of strength.

May I then beg, as a great favour, an answer to this in your valuable *Messenger*. On your answer will much depend my ultimate course of conduct; and if this be favourable, I shall be happy to be made acquainted with some particulars of the Vegetarian Society, that I may become a member.

I am, dear Sir, yours sincerely, F. G.  
*London.*

P.S. I am under much anxiety to be assured.

We recommend our correspondent to become better informed as to the Vegetarian practice, as well as its principles, and thus he will more intelligently carry it out, and have more confidence in what he is about.

Dr. LAURIE's evidence\* is corroborative of the opinion of other medical men who have carefully studied the question of diet, as to the avoidance of consumption more readily on a diet apart from the flesh of animals, his own recovery being considered to be due to his change to Vegetarian practice. Our correspondent, however, may require at least more favourable circumstances as to health, and *daywork* and *daylight*, instead of darkness and the other disadvantages of his position. Vegetarian diet, however, will doubtless, if judiciously carried out, do as much, and we believe more, for him than any other.

#### CONVERTS TO VEGETARIAN DIET AND THEIR EXPERIENCE.

DEAR SIR—The converts to Vegetarian diet are generally flesh-eating persons in bad health, whose favourable condition of mind comes from the failures they have experienced to derive

health under the numerous physicking and omnivorous habits which in this climate persons are trained to.

An instance of this kind came under my notice some time ago, which may be appropriately mentioned. An attendant at my meals observed that my health kept improving, and that I lived (which I have done strictly since my farewell to flesh on Christmas day, 1848) on the following diet: dry toast, sopped in *spoonwort* tea, sweetened with honey—our only natural sugar—and baked apples for breakfast, as also for the third meal; and baked potatoes, parsnips, carrots, sea kale, cabbage, and prickly spinach, when to be had, with the coaxing appendage of melted butter, sometimes, for my dinner.

The person above alluded to, had at that time passed about twenty years of life with continual illness, seldom being well a week together, and often obliged to keep to bed for days and weeks, but happily, since the above diet has been adopted, only two separate days have been passed in bed during eighteen months, and better health enjoyed than can be recollected at any previous time.

I am, dear Sir, yours, etc.,

*Bedford.*

S. R. G.

#### MEDICAL VIRTUES OF THE BANANA LEAF.

SIR—The article on the Banana in the *Messenger* for September,\* is unquestionably from the "pen of a ready writer." Nevertheless it may be regretted that the able and amiable authoress omitted to mention a two-fold medicinal virtue, found in the banana leaf, viz, one side of the leaf having the power of drawing or cleansing sores, and the other that of healing them. The leaves of the banana and plantain—one and the same species of fruit tree—are constantly in requisition for this purpose in the East Indies.

In that country, whenever a patient is treated to a blister of cantharides, as soon as the blister has done its work and is taken off, the first thing resorted to is one or more of these choice leaves, which, on application, give immediate ease, and subsequently act as a skin-restorative to the individual.

But to the poor soldier, be he European or native, who gets his back torn with the infamous "cat o' nine tails," the efficacy of these leaves is inestimable. After he has been taken to the hospital and his back washed, etc., one side of the leaf is used to draw off the partially stagnated blood of the unfortunate sufferer, and then the other side of the leaf—though it must be a new one—is applied, which cools, and gradually heals his irritated, lacerated, and bruised flesh. Thanks be to GOD, such man-butchery, the cruelty of the lash, is now less in vogue than when I first admired—now some thirty-two years ago—the leaf, bud, flower, and fruit of the banana tree. After such a lapse of time, and now thus distant from the "land of the sun," permit me in conclusion to subscribe myself,

Yours respectfully,

*Edinburgh.*

Y. C. D.

\* See Address at the Birmingham Banquet, *Supplement*, p. 71, vol. vi.

\* p. 83, vol. vi.



## THE VEGETARIAN TREASURY.

## WISE COUNSEL.

Although it has been the pleasure of our Maker, in a world which is a world of trial and transition, and not the ultimate destiny of mankind—though it has been the pleasure of our Maker to subject a great portion of the human race to trials and privations to enable them to qualify themselves for the future state that awaits them, yet Providence has not been niggardly in the distribution of those qualities which are calculated to secure happiness to those who conduct themselves well upon this earth. All the good qualities of human nature—the qualities of mind and of heart—everything that tends to dignify our species, and to enable men to distinguish themselves in the condition in which they have been placed, these qualities have been sown broadcast over the human race, and are as abundantly dispersed among the humblest classes as they are among the highest classes of the land. The first thing parents have to do is to see that their children are well and properly educated; that they are early instructed, not merely in book learning, in reading and writing, and acquirements of that kind, but instructed in the precepts which indicate the difference between right and wrong, and that they are taught the principles of religion, and their duty towards God and man. Now, the way in which that can be done is by the father and mother building up their household upon that which is the foundation of all excellence in social life—I mean a happy home. No home can be happy if the husband be not a kind and affectionate husband, and a good father to his children. —Lord PALMERSTON.

## DISTINCTION BETWEEN STIMULATION AND STRENGTH.

Stimulation and nutrition are two very different things. There are a hundred things that may produce excitement, but are at the same time the very opposite to nourishment. The very excitement causes a greater degree of waste, greater absorption and exhaustion. A hungry, fainting woman, who sees her child fall into the flames, will instantly feel herself strong as a lion for its rescue. Here is excitement, here is stimulation. But dreadful is the absorption that is going on to accomplish all this, and dreadful will be the fatigue that she will feel from exhaustion when the excitement has subsided. She can tell that stimulus is not nutrition. Her pallid face shows that the reverse is the fact, and that excitement is exhausting. The case of the labourer is much the same, only, that

instead of being moved by the anxiety and fondness of a mother, he is impelled by an ounce of alcohol. But he is excited too much, and the exhaustion of such a man must be far greater than that of the teetotalter, who partakes of a nourishing meal, and subjects his body to no other fatigue than that which arises from his steady labour.—REV. B. PARSONS.

The above remarks apply equally to the stimulation of flesh, as to that of alcohol, the difference being only in degree, yet, how often is this unnatural and injurious stimulation regarded as a proof of the highly nutritive character of flesh-meat.

## ACTIVITY AND LETHARGY.

Smallness of bone is generally the indication of delicacy of constitution. An animal with large bones to support the weight of its body is active, like the Irish pig, and apt to become restless in its habits. Activity and lethargy have much connection with the oxygen taken into the system. The inhabitants of cold countries are very active, and fond of laborious employments: those of warm countries are, on the contrary, lethargic. In the first case, the air being condensed, more oxygen enters the system, and incites the animal to exercise in order to carry off the transformed tissues of the body: but in warm climates little oxygen is required, and the transformations proceed with so much slowness, that no such inducement exists with the natives.—Dr. L. PLAYFAIR.

## THINKING AND ACTING.

I have been thinking about abstaining from dead flesh, for I see that we are better without it; live cheaper, are more healthy, stronger, and so on. But *thinking* about it won't do; there must be *acting* about it; and after I had read the tracts about it that you sent, especially the one containing an account of the "nice white veal," in which is laid open the horrible cruelties that the poor calves have to undergo, I could not find it in my heart to eat any more of it. So then now, I am a Vegetarian after this, "for ever and for aye".—A. M. M.

## INJURIOUS INFLUENCE OF VACCINATION.

And to pass from vegetable to animal races—a question much debated in France of late years has once more come up for discussion, and this time with authority. The Académie of Medicine have announced "the physical and moral degeneration of the human race caused by vaccination," as a subject to be argued at their meetings. The argument can hardly fail to be interesting; and while

waiting the result, we may repeat that there are physiologists in this country who hold vaccination to be, on the whole, a questionable benefit.—*Chambers's Journal*, July 28, 1855.

#### THE SLAUGHTERING OF DISEASED CATTLE.

The large amount of business done in the sale of diseased meat, in most large towns and their immediate neighbourhood, is little suspected by the mass of the meat-eating public. We seldom take up a newspaper without noticing some case of conviction for the slaughtering of animals in a state of disease, or the dressing of the carcasses of unsound animals that have died a natural death, and the offering of parts of these carcasses for sale as human food. The great majority of offenders in this way, however, too often manage to escape detection by the officers appointed to inspect the markets, as will be seen from the following extract from a report of the proceedings of the recent court leet for the hundred of Salford, as presented in one of the Manchester papers. \*

"The names of the officers were called over, amongst them being that of Mr. J. R. RICHARDSON. On being sworn, Mr. RICHARDSON stated that, as inspector of nuisances under the local board of health for Newton Heath, he had succeeded to some extent in putting down the great nuisance that had existed within the township—the slaughtering of diseased cattle, and the dressing of dead and unsound beasts, for the purpose of selling the carcasses for human food. For some time past, several tons weight of unsound meat had been dressed weekly and supplied to Manchester, Liverpool, and other towns in the district—to pork shops, cook shops, and small shopkeepers; it being manufactured into sausages, polonies, pig's cheek, and other kinds of "forced meats,"—to pie shops, and retail vendors at fairs and markets. All this flesh was notoriously unfit for human food; and the principal sufferers, in health as well as in pocket, were of the poorest classes. He (Mr. RICHARDSON) believed he had done much, and he was anxious to do very much more, to check the evil; but the offenders escaped from his jurisdiction, and were able to set him at defiance, by going into such places as Gorton, Droylsden, Clayton, Hollins Green, Stretford, Urmston, Flixton, Eccles, Barton, and elsewhere. With a view to meet this state of things, Mr. RICHARDSON recommended that the present inspector of fish and flesh for the borough of Salford should have his powers extended over the hundred, in addition to the powers

\* *Manchester Guardian*, April 21, 1855.

possessed by himself (Mr. RICHARDSON). Mr. PICKERING was asked by the deputy-steward whether he thought the corporation would object to his holding a second appointment, as inspector of fish and flesh for the hundred; and he said he thought there would be no objection, seeing that the corporation had consented to the appointment of Mr. DALE, one of their officers, as a sub-inspector, especially for Newton Heath. Messrs. RICHARDSON, PICKERING, and DALE, were accordingly sworn as inspectors of fish and flesh for the hundred of Salford, and the court then adjourned."

#### ADULTERATION OF FOOD.

The committee on the adulteration of food, drinks, and drugs, re-assembled in Westminster, yesterday morning, Mr. SCHOFIELD, in the chair. Dr. NORMANDY, said, that muriatic acid, or spirits of salts, generally contains arsenic, and is therefore not proper to be used in bread-making. He deprecated the use of any chemical agents in articles of food, forgetting however, that yeast, which he recommended, is itself a chemical agent. Cocoa, he said, is very much adulterated when made into chocolate, being often mixed with as much as 10 per cent. of brick dust, 12 per cent. of ochre, 22 per cent. of peroxide of iron, animal fats of the worst description, and rancid tallow. Cocoa-nibs are not adulterated, and the only security for the public is in the use of these. Coffee is much adulterated with roasted grain, which may be detected by the grain adhering to the side of the cup when the coffee is poured out. Parsnips and carrots are also used, and chicory is found in coffee to the amount of 50 or even 75 per cent. Coffee sold at 1s. per pound must necessarily be adulterated. Pure coffee will not knead up into a lump with water; chicorized coffee will.—*Alliance Weekly News*, July 28, 1855.

#### MERCY.

The quality of mercy is not strained;  
It droppeth as the gentle dew from heaven  
Upon the place beneath; it is twice bless'd:  
It blesseth him that gives, and him that takes;  
'Tis mightiest in the mighty, it becomes  
The throned monarch better than his crown.  
His sceptre shows the force of temporal power,  
The attribute of awe and majesty,  
Wherein doth sit the dread and fear of kings;  
But mercy is above this sceptred sway;  
It is enthroned in the hearts of kings:  
It is an attribute of God himself;  
And earthly power doth then show likest  
God's,

When mercy seasons justice.

SHAKESPEARE.

## ARRANGEMENTS FOR LECTURES AND MEETINGS.

It will be seen, from our present and recent reports and intelligence, that the year 1855 closed well, and that its successor was well ushered in, in relation to Vegetarian advocacy.

Besides the Meeting in Bradford and the Lecture in Boston, we perceive that the President of the Society gave a Lecture in London, to a large and influential audience, on the last day of the year—an additional evidence, we think, not merely of his untiring zeal, but, at the same time, of the sustained interest of the question, when a large assemblage can readily be congregated, even on the most unfavourable day of the year for any but private social gatherings.

With the first month of the year, Manchester, we are happy to recognize, as awaking from a somewhat long *siesta*, and now, we hope, giving promise, like the giant refreshed, of going on to further labours of renown. What is being done there, indeed, is a proper guide to success in other places similarly circumstanced. It will be seen that a *soirée* has been held there; but it is not this to which we particularly allude, but to a course of lectures

arranged for by some half dozen of the most prominent members of the Association resident in and around Manchester, with the Mechanics' Institution for its centre of arrangement.

For some time to come, the demand for the promulgation of Vegetarian theories and experience must be met in this and similar ways, and we can thus only commend the effort being made in Manchester, and in calling attention to it, again direct the applications of individuals in the districts where associations exist, to these centres, as aids, and as having the means within their reach of supplying lecturers or arranging for Meetings. Where such associations do not exist, the Society itself is, of course, open to the application, and in its duty of raising the question in fresh localities, we think it is only limited by its resources and the degrees of special voluntary aid offered to it. We thus hope to see much more aid asked, and much more given than heretofore, in the advocacy of our principles, and that the present year, well commenced, will be characterized by its voluntary and successful labours, more than any of its predecessors since the origin of the Society.

## IS THE PRACTICE OF EATING FLESH INJURIOUS TO MAN?

WE should not think it was, if by man was meant a sensual, omnivorous, carnivorous, or unclean animal, created for no other purpose than to grovel through a short existence, taking delight only in cruelty, revenge, contention, malice, quarrelling, fighting, and killing, and similar indulgences of the carnivorous and omnivorous tribes. We should not think it was, if man were an animal most happy when subject to fever, small-pox, scrofula, headache, heartburn, dyspepsia, gout, rheumatism, and other flesh-engendering diseases. We should not think it was, if the development of his mental faculties, the acquisition of knowledge, the study of philosophy, the practice of virtue, of piety and religion, impeded his approach to happiness and peace. But if by man is meant that creature which gradually grows from a physical into an intellectual and a moral being, which is placed on earth to prepare for heaven, blessed with time that he may enjoy eternity, then in all sincerity we must say we

believe that this practice exercises a most injurious influence over this physical, moral, and intellectual man.

A practice which involves others of an extravagant and consequently injurious nature, *physically*, as well as of a cruel, ferocious, and degrading nature, *morally*, can never, in itself, be other than highly injurious to the great family of man. It is injurious, too, because it is unnatural; because it is exciting to those passions and appetites which carnivorous animals delight to indulge in, because, in destroying the health of the body, it disables the mind from performing its duty in the world, it curtails its usefulness, and consequently abbreviates its happiness; because it really renders man more dependent on flesh and less on spirit—more immersed in the cares of the world, and consequently less devoted to the attainment of the joys of heaven; and, in short, it is injurious because it is opposed to *truth*, to *mercy*, and to *benevolence*; it is opposed

to *truth*, because it is one of the errors of fallen human nature, which did not exist in the "golden age"; it is opposed to *mercy*, because it involves the sacrifice of innocent life, and is injurious to the welfare of those friends and dependents who may follow our example; it is opposed to *benevolence*, because it requires that time and money to be employed in providing for it, which could be far better devoted to "feeding the hungry, clothing the naked, and in letting the oppressed go free."

That which is opposed to truth, to mercy, and to benevolence, must be opposed to the *religion* which all Christians believe and admire in practice. To the man of piety and religion, therefore, this question becomes of the highest importance. With such we feel the greatest sympathy, and for such we entertain the highest regard. We would

ask them, in the name of that truth which they delight to serve, of that mercy which they delight to practise, and expect to receive, and above all, of that active benevolence which is essentially Christian, not only to examine this question for themselves, but to put it to that test which can alone enable them to judge it impartially, and to let their own experience decide that which may otherwise be disputed. They well know that the active *practical* Christian, one who *practises* the precepts of CHRIST, really knows better what Christianity is, and is a far more able promulgator of its principles, than the merely *theoretical* Christian; and just so is it with *all* truth; it is the practice of it alone which can make us its possessors, which can cause it to advance in the world, and make man free.—*American Vegetarian*.

## THE CONTROVERSIALIST AND CORRESPONDENT.

### VEGETARIANISM IN CONSUMPTION.

"Then wake that you may live.  
Here, take the best prescription I can give;  
Your bloodless veins, your appetite shall fail,  
Unless you raise them by a powerful meal,—  
Come take this rice."—HORACE.

SIR—I notice in your journal for January some remarks by "F. G." headed "A Doubter and his Difficulties."\* The writer remarks, "Now, without being materially benefited, or indeed injured, by my change of living, it cannot be disguised that I am thinner and more delicate in appearance than prior to my adoption of the Vegetarian practice. Every now and then, too, I feel pains in my chest of varying intensity, which seem to me to indicate incipient consumption; my fears, indeed, are the greater on this head, because consumption is the malady that lurks in my family, and has destroyed my father and two sisters."

In reference to these remarks I would observe, that I feel an especial desire to dwell for a short time upon what I believe to be the most rational mode of arresting consumption, the more especially as, in a late number of *Chambers's Journal*, a mode adopted by Dr. BALBIRNIE, of arresting this disease by the free use of animal food and hydropathic treatment, has been advocated. Having practised the Water Cure for years, and having had the opportunity of extensively employing it in cases of pulmonary and mesenteric consumption, I can confidently affirm, as the result of my experience, that it is only in the incipient forms of the dyspeptic variety of this disease, that I have found it of any avail.

In the hereditary form of phthisis, however, attended with hæmoptysis (spitting of blood), no treatment answers, according to my experience, like that of triturated carbon, either made from cotton or wood, the body being at the same time rubbed once or twice a day, according to cir-

cumstances, with strong camphor ointment, the diet employed being of a purely vegetable character.

Numerous cases exist, in different parts of the kingdom, of persons at various ages, and of different sexes, who have been cured by me by this means; a method which has succeeded in arresting this dire disease, where everything else had previously failed.

I feel desirous it should be extensively known, being well assured that the 50,000 annual deaths from this fearful malady might be reduced to probably 20,000, were this method more extensively carried out.

When we consider the rapid oxydization of the tissues, the wasting of the body so continually going on, in this fell disease, and which has been aptly compared to the result of the action of the oxygen of the air upon iron, causing oxydization (rust) of that metal, and consequently waste of substance, one cannot be surprised that a material such as pure carbon should be of so much value.

It, indeed, more than any other substance in nature, has the property of arresting this destructive process, by uniting with the oxygen as it enters the system through the lungs, and so preventing the rapid changes it is capable of effecting in a body already affected with the consumptive taint.

A greater amount of vital energy is, moreover, introduced into the system to arrest the ravages of disease, by the employment of a robust and healthy person to rub in the simple ointment, to which I have before referred. The further deterioration of the diseased tissues is, moreover, arrested by the extremely simple diet, which patients assure me they enjoy far more than the gross and complicated one they had formerly indulged in to their injury.

When, after a time, they have become accustomed to the change, they have described their feelings as much like those I experienced under

\**Controversialist and Correspondent*, p. 5.

similar circumstances, and which may be best expressed in the following lines:—

"Ah! then methought, my unscal'd eyes,  
With wonderment and sweet surprise,  
First op'd upon a scene so fair,  
That *ecstasy* alone could share."

I am, Sir,

Your obedient Servant,  
WM. FORBES LAURIE, M.D.

*Dunstable Water Cure Establishment.*

#### "KAPPA," AND SCRIPTURAL EVIDENCE.

The following are communications on the questions raised by "KAPPA," in our last number.\*

"Dispute no more in this, for know, young man,  
These are no school points; nice philosophy  
May tolerate unlikely arguments.  
But Heaven admits no jests!"

\* \* \* \* \*

Such questions, youth, are fond; but better 'tis  
To bless the sun, than reason why it shines;  
Yet He *thou* talkest of is above the sun.  
No, more: I may not hear it."

*Old Play.*

DEAR SIR—In reading the *Messenger* of this day's date, I was somewhat pained by a letter signed "KAPPA." Not that I was perplexed by his scriptural discoveries, or alarmed by the prospect of his loss to the Society—for the letter is as innocent of weight as it is of thought—and if the impertinence of the writer is to be estimated by the sonorous inanities of his letter, he is far more dangerous as a friend, than formidable as an opponent. But I was pained to find that any member of ours should pretend to be influenced by such ungrounded suppositions; and pained, too, that an inquirer, one evidently not familiar with Bible history, with memory not sufficient to retain its facts, much less with mind enough to grasp its philosophy, should presume to thrust forth his crude imaginings with the air of an oracle. Flippant weakness without humility, instead of sitting at the feet of Truth, hands in a protest of operose rigmarole, and strides off with the air of a great discoverer. And I fear, too, it is the old world story. A grand piece of hypocrisy to cover a mean, petty weakness; and instead of candidly admitting, "I have always been a slave of appetite—I tried for a little time the bearing-rein of Vegetarianism, but it would not do; I must have liberty for my appetite, and have no objection to take the penalty"—instead of which, he steps before the public, and, with hypocrisy and irreverence, assures us he cannot be a Vegetarian because JESUS CHRIST was not! Pshaw! I should like to know this "KAPPA," to stand by his side, just when he is pouring his warm breathings into some female ear, and asking her to join him in the holy bonds of matrimony, and when all is settled, to sever them with the remark: "You must not have a wife, for JESUS CHRIST had not one!" For CHRIST "recommended" celibacy with an infallible example, just as much as "he recommended food that is injurious." Or we may wish to follow this "KAPPA" to his comfortable home, and call upon him to

\* *Controversialist and Correspondent*, p. 5.

give it up, and lodge by the way-side, and trust to casual charity. For the birds have nests, and the foxes have holes, but the LORD CHRIST had no pillow of his own upon which to rest his weary head. And the LORD CHRIST "recommended" houseless-wandering and vagabondage, just as much as he "recommended food that is injurious." How far will this "KAPPA" carry out his principles? Will he leave the LORD CHRIST's example at the second stage, to follow, perhaps, the only lordship he owns—selfish appetite?

If such an argument is too clear for the purblind eyes of "KAPPA," we may tell him that most persons comprehend the difference between an accident and a principle—between a temporary adaptation and an eternal truth. Perhaps he will seek to learn them, too, and their application to his questions and discoveries.

Does "KAPPA" understand that it was the LORD CHRIST that made the world, and man, and gave man his first teaching?—told the whole family of man that the herb bearing seed, and the tree producing fruit, was food for them? Does "KAPPA" believe it was the LORD CHRIST that inspired DANIEL to declare that pulse was better food for man than flesh? What does "KAPPA" understand of the ominous declaration of the LORD CHRIST, that, when he came again, he should find the evil servant "eating and drinking with the drunken"? And if "KAPPA" should parley on the words "eating and drinking," I can refer him to another occasion when our LORD used the same words. When he spoke of the Vegetarian and teetotaler, JOHN the BAPTIST, as abstaining from flesh and strong drinks, he spoke of him as neither "eating nor drinking." And I would refer—but I have referred enough. Pearls of wisdom are for those who can appreciate them. As for "KAPPA," if he will not heed truth, *we must* heed PAUL's advice—hand him over to SATAN for the destruction of the flesh, that his spirit may be saved. That is, leave him to his presumption and vanity; and, when one has ulcerated out the other, humility may take the lead, and truth may have her perfect work.

Yours respectfully,

W. G. WARD.

*Handsworth, Stafford, Jan. 1, 1856.*

DEAR SIR—I have been considerably amused with the contradictory affirmations, and curious logic of your correspondent "KAPPA." It is quite Greek to me, I confess. Let us try a short running commentary on it.

1. "Through the instrumentality of your Magazine, and on scriptural grounds, I was first converted to Vegetarianism."—Very good; very likely indeed.

2. "I liked a vegetable diet very well, and felt increased in mental and physical strength, insomuch that I succeeded in converting one of my friends, purely through the manifestations of my increased physical strength."—Very good; highly probable.

3. "As soon as I adopted Vegetarianism, I sought for scientific evidence of its principles,



and succeeded in satisfying myself on that point."—No doubt of it; any rational person may do so.

Here are three perfectly consistent harmonious affirmations or propositions.

4. "But lately, having had occasion to make a more thorough investigation of it biblically, I found it deficient in scriptural evidence. And I therefore deem it my duty to state my reasons for abandoning Vegetarianism."—Quite necessary. Let us see.

These reasons are given in the form technically called a syllogism; but what a syllogism! such a major! such a minor! such an ergo!

Shade of ARISTOTLE, dost thou not blush for thy pupils? But I forgot, ARISTOTLE was a heathen, and probably did not read the Bible.

1. *Major*. "No Divine Being would sanction anything injurious, even in the slightest degree, to the beings whom he created and loves."

Rather a bold assumption or conjecture from a Bible venerator, in the face of numerous texts. "Thou thoughtest I was altogether such an one as thyself"; but thou art mistaken, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

Did not the Divine Being grant a king to the Israelites when they rejected his government, and desired to have a king like the nations around them? That this was not for their good is clearly shown by SAMUEL being directed to protest against it, and to "show them the manner of the king that shall reign over them." Yet it was "sanctioned," when the protest was unheeded,\* as other laws and institutions of inferior or bad character were permitted or sanctioned.

Are not trials, afflictions, perplexities, pains, sickness, suffering, etc., avowed in the Bible to be sanctioned or sent as discipline, as correctives, or as judgments?

Was divorce appointed, or was it only permitted?

Did the Divine Being sanction idolatry? PAUL says, "The times of this ignorance, GOD winked at." Ah! let that pass, they will grow wiser by-and-bye!—Long time growing though.

2. *Minor*. "JESUS CHRIST," etc. This is really a minor *omnibus*, carrying five:—"divine," "created," "loved," "died," "sanctioned." Some of these certain professors would reject. But I waive all doctrinal controversy, though sternly rejecting the last—"sanctioned." "KAPPA" cannot prove that by any syllogism, any more than he can prove that JESUS sanctioned divorce, idolatry, or adultery, when he said to the woman "Neither do I condemn thee," or the practices of the publicans, sinners, and harlots with whom he sat at meat.

JESUS taught upon the same principles that dictated to MOSES divorce, permission to eat animal flesh, etc.—"I have many more things to say to you, but ye cannot bear them now." He "winked at" (tolerated) ignorance, weakness, etc., and lead on gradually. Divine teaching has ever been progressive.

3. *Ergo*. "Therefore animal food is not

\* 1 Sam. viii.

injurious, but the best food adapted for man," etc. This is truly a strange *non sequitur*, or jumping over all objections to a conclusion. The *best* food adapted for man indeed! How can he prove that CHRIST "partook" of it, or that he "recommended" it? We may safely challenge him to do it.

It seems to me, that the sooner "KAPPA's" ideas of GOD and the Bible are altered, the better.

If "KAPPA" would read the Bible—the whole of it—without conceptions due to ignorant, self-indulgent customs, traditions, interpretations, and in the brilliant white light of true science, true philosophy, and true religion (which are ever harmonious), he might come to a different conclusion. He might clearly perceive, that throughout the Scriptures, there is but ONE appointment, but one approving sanction for food; that every other apparent sanction is only a legal permission (surrounded with restrictions), to an ignorant, selfish, stiffnecked, rebellious people—only a temporary compromise with their stubborn self-will, containing the germs of its ultimate abrogation, in the progressive expansion of light and love.

I am, dear Sir, respectfully,

Birmingham.

J. G.

DEAR SIR—I fear your correspondent, "KAPPA" has, for the time, lost himself in the letter of Scripture. Who, it might well be asked, is the author of those scientific facts in the examination of which the arguments of Vegetarianism were found to be established, and how came the pleasure of the system to be so practically realized? The laws of nature are the laws of GOD, and every fact of science is a step gained in the knowledge of the Deity, and of the great economy which regulates the universe, in accordance and full harmony with the highest moral and spiritual truths of revelation. Again: might not the joy experienced be the result of the light that ever breaks on the mind of him that "doeth truth," as the reward of practical adhesion to sound principles, whether moral or external?

I would say, then, that your correspondent's scriptural reasoning has not been as good as his scientific and practical, or he would not have established a conflict between these, error being to be inferred in *our own conceptions*, rather than in either Scripture, science, or sound experience, when these cannot be at once reconciled by us. I, too, like many others, have examined the question biblically, and whatever may be the unexplained features of Scripture upon the question, more than enough is obvious to me, to convince the understanding that Vegetarianism is not merely scriptural, but has evidence deducible in its favour which is incontrovertible. I would not, however, in this be understood to attempt to speak from Scripture on the subject, or to argue the question as one of *moral obligation*. It may be a physiological error to consume the flesh of animals, but we give people the permissive authority claimed for this custom since the flood, and only argue that, living in the *appointed* order of the Creator, as stamped on man's



nature in the earlier history of human diet, and approved by science and experience now, is still the wisest and best.

I have known many persons alter their early scriptural conceptions on the question of diet, and on such a critical subject as Scripture (not in itself, but from the varied views and antagonistic conceptions of men upon its teachings) would carefully avoid hurting the minds of any by questions which do not condemn meat-eating, and are not essential to Vegetarian arguments; but whilst I give this latitude to others, I would claim it for Vegetarians who are able to accept it, and would say, that though the Divine Being may not be considered decidedly to *sanction* what is injurious, he has obviously not unfrequently *permitted* what is inferior or antagonistic of his principles with those incapable of receiving a high dispensation of truth. In this sense, the teaching merely the great principles of salvation during his mission on earth, and even feeding in accordance with their own conceptions of things, becomes explicable. I, however, beg to point out that the evidence of CHRIST's having lived in any other way than that customary amongst the Essenes,—who lived in the simplest way, and abstained from any kind of flesh or fish—is by no means warranted, and, for myself, take leave to doubt the fact, fully assured that the private practice of CHRIST would ever be in accordance with the principles he established in the human constitution, and with the appointment of man's food to begin with.

I have thus to thank "KAPPA" for his communication; and, whilst I regret what seems to be his error, I have endeavored to throw out what light could be readily presented on the subject, both for his own sake and that

of others who may doubt in a similar way, trusting that what may not be acceptable at once, may still be found correct on further consideration.

I am, dear Sir, yours truly,

Manchester.

J. S. J.

In the above three letters we have an ample illustration of the very different ways in which the same communication may be understood, as well as replied to. No doubt, as the Vegetarian Society does not promulgate or hold any code of opinions on the system it recommends, but merely accepts the adhesion of all who are abstainers from the flesh of animals, and desire to co-operate in making known the benefits of their dietetic practice of living, very great variety exists in the opinions of Vegetarians on the questions raised by "KAPPA." In all communications, however, intended for our pages, it is most convenient every way, as it may be most in accordance with fact, to assume a *bonâ fide* character in the communications made to us, and thus our correspondents, we think, will best be saved from what might otherwise be regarded in the light of personal reflection, beside the questions at issue. In inserting these three letters in reply to "KAPPA," we have thought it necessary to make this remark as a check upon any further correspondence upon the subject. We desire the free discussion of questions, but the conduct of these in such a way as to *do the most good*, is what we are most anxious to secure.

## THE VEGETARIAN TREASURY.

### TRUTH IS ONE.

Some there are who shut their eyes to one truth, lest it should impair another more sacred in their eyes. But one truth can no more quench another truth than one sunbeam can quench another sunbeam. Truth is one as God is one. Go forward to meet her in whatever garb, welcome her from whatever quarter she comes, till at last, beyond the grave, you shall hail her in a place of glory which mortal eyes can only turn in vain to contemplate. Truth is a gem for which the wise man digs the earth, a pearl for which he dives into the ocean, a star for which he climbs the heavens, the herald and the guardian of moral and political progress.—LORD JOHN RUSSELL.

### THE AMOUNT OF ALBUMEN IN FOOD.

As muscle is formed only by the gluten or albumen of the food, which albumen is in reality flesh itself, we can ascertain the comparative value of food, as far as the production of muscle is concerned, by esti-

inating the exact quantity of the nitrogenous constituent of the food. The following table has been constructed by estimating the quantity of nitrogen in the food, and multiplying this by 6 1-5th; the product is the quantity of albumen. This method is far more exact than the mechanical method process proposed by Sir HUMPHRY DAVY, which the progress of organic chemistry has shown to be insusceptible of accuracy. The analyses used in the production of the table have been made by BOUSSINGAULT and myself. When I found that my analysis differed considerable from that of BOUSSINGAULT, I have taken the mean of both our analyses, on the presumption that this will give a fairer indication of the average value of food, as the amount of nitrogenous matter varies, according to the state of cultivation. Nearly all the kinds of food analyzed I have procured from LORD DUCIE's farm at Whitfield, and they were selected as fair average specimens. In all cases the table is drawn out in correspondence with the preceding

table of the quantity of water and ashes. When these are added to the quantity of albumen, which we find by analysis, and the combined number subtracted from the whole quantity of food; this being known, we are in possession of approximative, though not perfectly accurate information relative to the value of the food for the support of respiration and production of fat:—\*

100 lbs.	Albumen.	Unazotized Matter.
Flesh . . . . .	25 . . . . .	0
Blood . . . . .	20 . . . . .	0
Beans . . . . .	31 . . . . .	51½
Peas . . . . .	29 . . . . .	51½
Lentils . . . . .	33 . . . . .	48
Potatoes . . . . .	2 . . . . .	25
Oats . . . . .	11 . . . . .	68
Barley-meal . . . . .	14 . . . . .	68½
Hay . . . . .	8 . . . . .	68½
Turnips . . . . .	1 . . . . .	9
Carrots . . . . .	2 . . . . .	10
Red-beet . . . . .	1½ . . . . .	8½

—DR. LYON PLAYFAIR.

#### MAN NATURALLY A FRUGIVOROUS ANIMAL.

The opinion which I venture to give has not been hastily formed, nor without what appeared to me sufficient grounds. It is not, I think, going too far to say, that every fact connected with human organization goes to prove that man was originally formed a frugivorous animal. This opinion is principally derived from the formation of his teeth and digestive organs, as well as from the character of his skin, and the general structure of his limbs. If analogy be allowed to have any weight in the argument, it is wholly on the side of the question I have just taken. Those animals whose teeth and digestive apparatus most nearly resemble our own are undoubtedly frugivorous.—THOMAS BELL, Esq., *Lecturer on Anatomy and Diseases of the Teeth at Guy's Hospital.*

#### FLESH-EATING AND CONSUMPTION.

I will relate a fact that should be publicly known. More deaths from consumption have taken place in this town † and neighbourhood than from any other single cause. I think I should be within the mark if I were to say double the number. At home this colony was cried up as proof against this dire disease. The climate is said to be superior to Italy, therefore it can be no fault of the climate. Tea, coffee, beef, pork,

\* The second column is only intended to serve as a rough temporary approximation. Professor LIEBIG is engaged in examining this subject in detail, and will furnish a more accurate mode of determining this point. Azote and unazotized are synonymous terms with nitrogen and unnitrogenized. I have delayed giving the analyses of Swedish turnips and mangold-wurzel, because I find them to vary in their value according to the soil in which they grow. I shall, however, publish the analyses after a more extended examination.

† Pietermanitzburg, Port Natal.

fowl, and a hundred other “nice” things, poison the body, and the more they sicken the more they are crammed, which brings matters to a speedy conclusion. \* \*

The troops in this town are allowed one pound of boiled beef per man every day, for 365 days, and no change. There are at least twenty invalids in the hospital. In such a climate as this, sickness would be unknown if people lived as they ought. A soldier told me the other day it was *bad*, it was *sickening*, but he could not help it. There are about 500 men, and a doctor at £400 per year, besides hospital expenses. The evils of beef-eating in the army can never be told. How it affects the world generally in civil society, surpasses all attempts at description. \* \*

JOHN BULL pays dear for his beef. The Kaffir war was all about beef. Taking and re-taking of cattle was the order of the day on both sides.—G. E.

#### IMPORTANT USE OF PRESSED VEGETABLES.

In the *Times* report of the spring meeting of the Horticultural Society, we find the following interesting particulars as to the value of the French dried vegetables supplied by that government to their Army and Navy at the Crimea:—“Nor of less interest was a sample of the vegetables prepared by CHOLLET and Co. of Paris, under MASSON'S patent, of which enormous quantities are now consumed by the French army and the navy at the Crimea. A letter from Admiral HAMELIN, on board the *Ville de Paris*, was read, acknowledging the arrival of about 40,000 lb. weight of this preparation, and speaking in the highest terms of its great sanitary value. A cake of CHOLLET'S pressed vegetables, weighing only 6 lbs., costing 7s. 6d., and sufficient for 120 rations, was exhibited to the meeting.

#### LOVE YOUR ENEMIES.

Angry looks can do no good,  
And blows are dealt in blindness;  
Words are better understood  
If spoken but in kindness.  
Simple love far more hath wrought,  
Although by childhood muttered,  
Than all the battles ever fought  
Or oaths that men have uttered.  
Friendship oft would longer last,  
And quarrels be prevented,  
If little words were let go past,  
Forgiven, not resented.  
Foolish things are frowns and sneers;  
For angry thoughts reveal them;  
Rather drown them all in tears,  
Than let another feel them.

—Pictorial Pages.

## PRIZE ESSAYS AND THEIR USES.

It cannot be disputed, that to offer rewards as inducements for procuring the best expositions and arguments of a system, is about the most effective means to be adopted, in the first instance, for the advancement of such system in popular knowledge and estimation. The inducement in competitors to write may not be of the highest kind, but the usefulness of first combining the arguments thus ably presented for consideration, well adapted for popular reception, cannot for a moment be questioned. We think, moreover, that something can be said to acquit the writer of such essays of all venal motive, too, since, at least, he is entitled to estimate his time in the study and research necessary to be undertaken: and, considering the result, when the matter is such as is required, "the labourer is ever worthy of his hire."

It was in relation to the issue of popular essays that the importance of the objects of free trade were first effectually explained to

the public, by a wide promulgation of matter, gratuitously supplied by the Council of the Anti Corn-Law League; and philanthropic bodies, in agitating their several questions before the public, have been in a less way successful, in proportion to the extent of their procedure in this direction.

We thus congratulate the Society on their determination to offer inducements to writers to present essays on the several subjects commended to attention at the Annual Conference, and are happy to learn that some difficulty felt by the officers of the Society, in connection with the sums proposed, is likely to be obviated, by the increase of the amounts of the several prizes, through the private contributions of two gentlemen specially interested in these means of advancing the Vegetarian movement. We hope to be able to direct our readers to the full particulars of the subjects selected, and the prizes to be offered for each essay, in our April number.

## A PICTURE OF THE CHASE.

THE following are observations on the thoughtless adherence to custom, which do honor to the writer; \* and, if not quite so far-seeing as to trace out the causes and perpetuators of cruelty to the brute creation, at least render service to the truth, and dictate philosophy of a more advanced period.

"The sufferings of the lower animals may, when out of sight, be out of mind. But, more than this, these sufferings may be in sight and yet out of mind. This is strikingly exemplified in the sports of the field, in the midst of whose varied and animating bustle that cruelty which all along is present to the senses may not, for one moment, have been present to the thoughts. There sits a somewhat ancestral dignity and glory on this favorite pastime of joyous old England, when the gallant knighthood, and the hearty yeomen, and the amateurs or virtuosos of the chase, and the full-assembled jockeyship of half a province, muster together in all the pride and pageantry of their great empire—and the panorama of some noble landscape, lighted up with autumnal clearness from an unclouded heaven, pours fresh exhilaration into every blithe and choice spirit of the

scene, and every adventurous heart is braced and impatient for the hazard of the coming enterprise—and even the high-breathed coursers catch the general sympathy, and seem to fret in all the restiveness of their yet checked and irritated fire, till the echoing horn shall set them at liberty—even that horn which is the knell of death to some trembling victim, now brought forth from its lurking-place to the delighted gaze, and borne down upon with the full and open cry of its ruthless pursuers. Be assured that, amid the whole glee and fervency of this tumultuous enjoyment, there might not in one single bosom be aught so fiendish as a principle of naked and abstract cruelty. The fear which gives its lightning speed to the unhappy animal—the thickening horrors which, in the progress of exhaustion, must gather upon its flight—its gradually-sinking energies, and at length the terrible certainty of that destruction which is awaiting it—that piteous cry which the ear can sometimes distinguish amid the deafening clamour of the bloodhounds, as they spring exultingly on their prey—the dread massacre and dying agonies of a creature so miserably torn—all this weight of suffering, we admit is not once sympathised with; but it is just be-

\* Rev. THOMAS CHALMERS, D.D.

cause the suffering itself is not once thought of. It touches not the sensibilities of the heart, but just because it is never present to the notice of the mind. We allow that the hardy followers in the wild romance of this occupation, we allow them to be reckless of pain; but this is not rejoicing in pain. Theirs is not the delight of the savage, but the apathy of unreflecting creatures. They are wholly occupied with the chase itself, and its spirit-stirring accompaniments; nor bestow one moment's thought on the dread violence of that infliction upon sentient nature which marks its termination. It is the spirit of the competition, and it alone, which goads onward this hurrying career; and even he who is in at the death is foremost in the triumph—although to him the death itself is in sight, the agony of its wretched sufferer is wholly out of mind."

If it were meant that these remarks should apply to what is designated sporting, in the wider acceptance of the term, and thus to embrace the acts of the sportsman, gun in hand, we should have to take exception to the declaration that the sufferings of

animals can be identified with our acts, and still be out of mind. The remarks above made are, no doubt, correct in numerous instances, in relation to the chase here presented to the mind; but when the action of the sportman becomes less general, and when the accessories of the chase are dispensed with, so as directly to bring him into contact with his prey, he then both sees and feels his position as a destroyer altogether in another way. He has descended to the office in the former case discharged by his hounds, and, not being of instincts like them, but of perceptions and a nature opposed to oppression and slaughter, till depraved by training, he cannot but feel the disadvantages of his acts. Custom, however, especially when the training is commenced early, can form a second nature, even in violating benevolence, the noblest attribute of the moral nature of man, and the ultimate steps of the training may present man as the ruthless destroyer, without a remnant of the kind and humane elements of nature from which he took his start in the career of destruction.

## PRESERVATION OF VEGETABLES.

SOME years ago, M. MASSON, an ingenious French gardener, conceived the possibility of so preserving esculent vegetables, that while their bulk was reduced to a minimum, and their quality remained unimpaired, they should be secured against decomposition for a very long time. It is well known that the large space occupied by vegetables is owing in part to the water they contain, and in part to the looseness of their tissue; it is also known that the decay which ensues when they pass into a state of fermentation is rapid, or the contrary, in proportion to the water lodged in their substance; if absolutely dry, they undergo no putrefactive change whatever. M. MASSON proposed, in the first place, to deprive them of the greater part of their mere water, by exposing them to a current of warm dry air till about 90 per cent. was removed, when they become tough, leathery bodies, with little tendency to decay. In the second place, they were to be subjected to violent pressure, so as to expel the air, and convert them into solid masses. These objects have been so skilfully carried out that the compressed vegetables can scarcely be said to differ from the fresh; and certainly lose in the operation no part whatever of their nutritive or sanitary qualities. In reality, they part with nothing but water; not even aroma disappearing, nor any burnt or other unnatural taste being communicated by the process of drying. The invention became

the subject of a patent, and soon attracted the attention of the French.

In 1851 specimens of the preparation were shown in the Great Exhibition in Hyde Park, and received a Council Medal, the highest honour which the judges could confer. In the report of the juries the preparation is spoken of in the following words:—"MASSON's dried compressed vegetables demand especial notice, as showing one of the most remarkable discoveries of modern times in this branch of manufacture. By MASSON's process the most bulky, soft, and succulent vegetables are reduced to a fraction of their volume, and are preserved in a dry, indestructible state. After boiling for a rather longer time than usual, they are restored to something of their original form and consistence, retaining all their nutritious principles, and much of their flavour. CHOLLET and Co., the manufacturers of these preserved vegetables, use only desiccation and compression in the process, which is MASSON's invention. According to a statement published in the *Comptes Rendus*, as read before the Paris Academy, the vegetables are reduced seven-eighths in weight, and proportionally in bulk. They require to be boiled for one hour and a half to one hour and three-quarters, and on cooling, are found to have regained nearly all their evaporated juices. If, as the jurors have reason to believe, these preparations retain their good qualities for

several years, they cannot be too strongly recommended to public attention. It would probably be necessary for long voyages that these square cakes be packed in perfectly dry casks or tanks, as biscuits are."

In November, 1851, a commission, consisting of French naval and victualling officers, strongly recommended their introduction into the stores provided for sailors, and ordered a supply for nine vessels of war. In August, 1852, a French medical commission adopted the views of the naval board, and recommended them to be introduced largely into the commissariat of the army of Algiers. We understand that since that time they have formed a most important part of the supplies provided for the service of all French armaments. Last Tuesday, a cake of this substance, as provided for the French service by Messrs. CHOLLET and Co. who work the patent, was exhibited to the Horticultural Society. It weighed 6 lbs., cost 7s. 6d. and was sufficient for 120 rations. Nothing could surpass the freshness and fragrance of the preparation; so that for three farthings a head a meal of valuable nutritious anti-scorbutic food is at the command of any commissariat.

The value attached by the French navy to this important preparation will be seen by the following extract from a letter addressed to the Minister of Marine by Admiral HAMELIN, dated from on board the *Ville de Paris*, lying off the Katcha, October 8th, 1854, while acknowledging the arrival of 17,000 kilos, or more than 37,000 lbs. "These vegetables have been received with the greatest satisfaction, and their effect upon the health of the men is already manifest. We were threatened by epidemic scurvy; but from the time that the vegetables have been served out, an improvement has taken place, swellings and ulcerations of the gums begin to disappear, and the condition of the men is sensibly better. As the season advances we shall have no fresh vegetables, which can never be obtained on an enemy's coast without extreme difficulty; and therefore another supply of these vegetables would be most welcome. The health of the men, which has become a good

deal impaired, will be preserved, and your name will be identified with one of the greatest improvements which have been introduced into victualling the fleet."

Considering the length of time that this preparation has been known, its cheapness, its portability, its durability, and its unquestionable excellence, it might have been expected to have found its way into the English service, and that some means would have been taken in our victualling yards to secure the right of working MASSON'S patent, or that our own market gardeners might have derived some advantage from the increased demand which would have followed its adoption. But with the exception of a small order sent to Paris by the Admiralty, nothing had been done about it when the late Minister of War quitted office: we hear, indeed, that some prepared vegetables had been purchased by him for the Crimea; but they were not such as the experience of the French has taught them to prefer, and would seem to have rotted in the Balaclava limbo, if they ever reached it.

But it is not merely because of the importance of MASSON'S vegetables in time of war that we have thought it desirable to bring them thus into notice; on the contrary, it is for the sake of ourselves at home, of our great mercantile marine, and of our numerous market gardens, that we wish them to be better known. For surely, in a country like this, in which all hopes of fresh vegetables at moderate prices are effectually dispelled for weeks to come by the severity of any hard winter, it is a matter of the first necessity that such a method as that of MASSON should come into common use. Thousands of pounds' worth of cabbages have utterly perished round London, all which might have been saved had there been a London CHOLLET to buy them up, and secure them by the simple process before us. And the poor, instead of being left without a chance of fresh vegetable diet until the end of March, at the soonest, might have bought in any grocer's shop an abundant supply at even a less cost than in the summer.—*Gardeners' Chronicle*.

## THE AIR WE BREATHE.

DR. NEIL ARNOT tells us, that about twelve years ago a monkey malady prevailed in the Zoological Garden, London. Upwards of sixty of these quadrumana had been lodged in a house newly-constructed for their reception. Of course, being strangers and foreigners, and not two-handed aborigines, picked up in the nasty ways of the Seven Dials, "no expense was spared to show

hospitality." Their abode was prepared like an English drawing-room, with open fireplaces near the floor, and all other conveniences fitted to produce the *comfort* that English flesh knows so well how to appreciate. But no expressions of care, solicitude, affection, could make the nut-loving captives live. In a month fifty-one had retired from the gaze of curious lovers of



nature. They would not ape their London admirers, and live in rooms with open fire-places near the floor—"supposed," as Dr. ARNOTT says, "in England, to secure good ventilation." They dropped off one by one, while the *post-mortem* verdict declared tubercles in the lungs, and death by consumption. The doctor was called in, as deeply skilled in windy complaints, and speedily pointed out the cause why these air-loving denizens of other lands would not live in English luxury and ease.

"As the flame of a candle," says the Dr., "is soon extinguished in its own smoke, if an inverted coffee-cup be held over and around it, although the cup remain open below, so was the life of the monkeys extinguished by their own hot breath, caught and retained in the upper part of the room, where their cages were, although with open chimneys below; and the air, soon saturated with matters thrown off from their lungs, being unable to take more, left in the lungs what was deemed the tuberculous matter of consumption. Openings for ventilation were subsequently established near the ceiling into a heated shaft or chimney, and now healthy monkeys can live in that room." And so these sixty monkeys lived or died to furnish a physiological demonstration of the blessings of pure air. Strange but significant uses to which mother Nature puts her children! London and all England had blazed with the light of science. From PRIESTLY to LIEBIG the tide of oxygenous experience had risen; what this oxygen was, what it did, and whither it went, in being daily breathed by living myriads. Fetid airs had been cursed a thousand times. Slums, alleys, and wynds, where the poisonous nightshade of human exhalations pollutes the air, had been taken up and ventilated in every humanitarian organ, and more air and better vociferously demanded. The youngest member of the latest mechanics' institute could tell of the blessing of abundant air. From FARADAY to the youth who tries his first experiment on a "hap'orth" of manganese, it was all known. But nobody knew it to practical purposes—at least in the Zoological Garden—till the sixty quadrumana gasped and died at the ceiling of their English drawing-room. Why poor monikins die? Was there not an open fire-place near the floor, and you yourselves up out of the way of the currents? Was it not warmer there? Was it not more like the lofty branches of your own cocoa? What good reason could these simian tribes give for dying in such a garden, in such a drawing-room, and amid the kindly solitudes of such a multitude of friends? A hole or two

near the ceiling to let off the vitiated air explains it all.

The curious incidental experiment to which we have thus alluded, is but a fractional illustration of the black hole at Calcutta, in which 123 military prisoners perished in one night. Instead of spreading the effects of the vitiated air in that dungeon, over a period of years, by having the atmosphere comparatively diluted, it was thrown into the concentrated agony of less than twenty-four hours. The small aperture called a window was not sufficient to allow the egress of the tainted breath, or the ingress of the pure atmosphere; and the issue was the unutterable horrors of a death from self-generated poison. The principle of destruction was the same as in the case of the Zoological Garden—air saturated with carbonic acid, and other matters thrown off from the lungs. The quadrumana uttered nothing, but died in silence amid their own polluted breath; the Calcutta captives, amid tears, and agonies, and oaths, perished in one night, of "hell-born woes"; but tainted air did it all.

This point—that of the destructive influence of a vitiated atmosphere—has now, with all enlightened men, been sufficiently established. The instances, from Calcutta to Croydon, have been so various and multiplied, that all observant men have become aware of the deleterious pressure upon human life from noxious gases, generated within or without the dwellings of mankind; and the anxiety felt is, that the public mind should be extensively and deeply penetrated with the same conviction. It is not merely that the air of the narrow alley, reeking with the exhalations of human shame, is defiled; or that it is all of night-soil, or cess-pools, or sewerless gutters that the pestiferous vapours rise. The evil comes nearer still. Look at the sleeping apartments in which from seven to nine hours of every twenty-four are passed. We speak not of those wretched dens in which profligate men and women seek the shelter of low, overcrowded lodging-houses; we speak not of the wretches whom shame, self-respect, and every vestige of even the rudest virtue has forsaken, as they crowd in scores into something more vile than even a pig's paradise; but we speak of the confined, narrow, close, airless rooms occupied by those who claim a higher and more reputable bearing in life. How carefully is the breath of heaven excluded. Densely-curtained beds, densely-curtained windows, densely-carpeted floors, and hermetically shut fire-places; as if air from without was the spirit of evil—the antagonist of life—going about seeking whom it might devour. Within such an



apartment, sometimes two or three individuals, pent-up, are subjected nightly for years to the regularly returning oppression of a too obviously deteriorated atmosphere. The standard of healthy life is lowered thereby; pre-disposition to various forms of disease is awakened; and, in the case of the superaddition of some more potent agency of destruction—as typhus, influenza, or the Eastern destroyer—a ready entrance is afforded for the inroads of death. Dyspeptic grumblers, and hysterical conjurors of evil, are prepared and multiplied under conditions such as these. Headaches, nervousness, irritability, and the thousand ills that flesh is heir to, have their root and sustenance, more or less, in this debased condition of the air we breathe.

Whilst, therefore, no effort should be spared on the part of the civic and parochial rulers to enforce the laws of sanitary reform on the overcrowded receptacles of our city nomads; whilst the breathing spaces of our great

towns should be vigorously enlarged; and whilst the dwellings of the poor ought to be more carefully attended to in their healthful structure; the free admission of air into all dwellings, and all places of assembly, and, above all, into our living and sleeping apartments, ought to be regarded as a condition of our retaining the breath of life. More labour, more food, more machinery, more enterprise—more everything whereby man's energies may minister to the well-being of the state—these, under every form, we hail; but nothing physically will be a compensation for air loaded with cuticular and pulmonary exhalations. Plenty of bread, and plenty of clothing, and plenty of mirth, crowned with plenty of foul air, will ever return upon us the mockery and derision of our own folly. If, in such a case, it cannot be said, "There is death in the pot," most assuredly it will be found that there is disease and destruction in our self contaminated atmosphere.—*Commonwealth.*

## THE CONTROVERSIALIST AND CORRESPONDENT.

### "A SECT OF ENTHUSIASTS."

We read the following in a recent popular work on the treatment of disease.\*

"By a process of false reasoning, and a misapplication of facts, it has been supposed by some that animal food ought to be but sparingly taken, and that the diet should consist principally of the 'fruits of the earth.' And as, now-a-days, every apparently new idea must claim the rank of a discovery, and be advocated by hot and zealous partisans, we have a sect of enthusiasts calling themselves 'Vegetarians,' who believe that both the soul and body are benefited and purified, by the total abstinence from animal food. However, the fact is, that in a healthy stomach animal is much more digestible than vegetable food, and conduces more to the health and vigour of the body. A much smaller quantity will supply the necessities of the system. In its nature and composition, animal food is more like the texture and organized matters it is called to renovate and supply, and requires less 'conversion' than vegetable substances, because it contains in abundance the very elements of which the body is composed."

The above extract presents the old notions, that the flesh of animals is "much more digestible in the healthy stomach," contains more nutriment, and is more akin to the tissues to be renovated in the human body, than vegetable food, as the teachings of medical authority, notwithstanding the researches of BEAUMONT, LIEBIG, and PLAYFAIR have proved the contrary positions to be true. Well may such teachers

of the people be termed "blind leaders of the blind," and there is, perhaps, little occasion to expose the fallacies here propounded, since these are obvious to all who have made themselves familiar with the facts and arguments so often presented in our pages. To young inquirers and experimenters, however, we may say that a simple inspection of the tables of digestion, extracted from Dr. BEAUMONT'S work, and the table of the composition of food, on the authority of Dr. PLAYFAIR, is sufficient to prove that Vegetarian articles of diet are digested sooner than animal substances; that many contain far more nutritive matter, as well as abundantly more material for supporting respiration, and aiding in the transformation of the food into blood, to repair the waste, and build up every part of the body.

As to the fallacy suggested by the remarks about the nature and composition of flesh being the same as the texture it is called to renovate, which has suggested the thought that beef or mutton might almost be "*stitched into the body*," without the trouble of masticating and digesting it at all, we have simply to remark, that the nutriment of flesh consists of the *vegetable principles* of the food on which the animal eaten has fed, and that it has to be submitted to mastication, digestion, chymification, and the other processes necessary to its transformation into blood, in which state alone it is capable of being conveyed over the system, just as with any vegetable food, and just, in short, as were these original elements

\**Treatment and Cure of Diseases Incidental to Sedentary Life*, by W. PEARCE, M.R.C.S., L.S.A., 1854, p. 83.

when transformed from the grass of the field to the flesh of the ox or sheep. When this is understood, how absurd does such an intended compliment as this to prevailing custom in mistaken eating appear. Ere long, writers will be compelled to abjure these senseless reproaches of truth, from the force of the knowledge without them, if not from their own observation and intelligence.

THE JEWISH MODE OF SLAUGHTERING  
CATTLE.

J. W.—Our extract of the notice of the dispute before the LORD MAYOR of London, refers to the leading evidence adduced on both sides as to the slaughtering of animals on the Jewish, and Christian or ordinary plan, though certainly less complete than the subjoined report. No doubt benefit will have resulted from the notice of *what is done* to provide beef for the table, and many minds will have been led to reflect upon the startling incongruities, to say the least of these facts, between the deeds of bloodshed required to be undertaken by some one or other, and the revulsion of feeling consequent upon the knowledge of them, almost without exception, in those who consume the product of these deeds done by proxy. We have thus pleasure in presenting the elaborate report in question, and regret its being placed out of time, if not out of usefulness, by the insertion of the previous report, and the press of other matter since.

"Tuesday being the day appointed for taking evidence on the subject of the Jewish mode of slaughtering animals for food, the justice room at the Mansion House was filled with persons interested in the question. The LORD MAYOR and Sir P. LAURIE sat on the bench for the purpose of adjudicating, and the case occupied several hours. Sir MOSES MONTEFIORE and other gentlemen of great influence in the city were present during the proceedings. The prosecution was at the instance of the Royal Society for the Prevention of Cruelty to Animals, represented on this occasion by Mr. BODKIN, instructed by Messrs. MEYMOTT, of the Blackfriars Road. Captain GRANT and Mr. LEWIS POCKOCK, members of the committee, were upon the bench. Mr. BALLANTINE, instructed by Mr. SAMPSON SAMUEL, appeared for the defendant.

"The summonses, which had issued on the information of HENRY RUMSEY FORSTER, official prosecutor for the Society, set forth that THOMAS REYNOLDS 'did unlawfully cruelly ill-treat and torture a certain ox by fastening the head of the said ox to the ground by an iron ring round the lower jaw, attached to a staple, against the statute,' etc.; and that YANKOFF COHEN 'did unlawfully cruelly ill-treat and torture a certain ox by improperly cutting its throat, against the statute,' etc.

"The defendant pleaded 'Not guilty.'

"Several witnesses described the different modes of slaughtering adopted by Christians and Jews—the latter cutting the animal's throat, allowing it to bleed to death. The evidence generally went to show that the animals were nine or ten minutes in pain by this process—thrice the time by the other process.

"Dr. EDWARD LLOYD, Senior Physician at the Royal Dispensary, said: I have been requested to witness the two modes of slaughtering, and attended at the slaughter-houses accordingly. On the 8th of October I saw five bullocks slaughtered on the Jewish plan. In four cases it took six minutes and a half, but there was a second incision in each of the four. In the fifth, in which no second incision was made, the time occupied was nine minutes and a half. I have seen the bullock die in six minutes and a half without a second incision. The second incision was not made by the person who made the first. I believe death is caused by the cane going into the spinal cord instantaneously. The heaving of the flank, and convulsions afterwards, are the reflex of the muscles by excitomotary action. It is produced wherever there is a healthy spinal cord. The mode of killing by the Jewish people is by no means the most humane. A previous blow by the pole-axe would, I have no doubt, shorten the sufferings. I believe the pain would cease after the blow of the poleaxe, and yet the animal would be alive.

"Dr. PARRY, Physician and Lecturer at Guy's Hospital, said; I have seen several cases of slaughtering on the Jewish plan, and have observed that the general result is that after the incision is made, the bullock is thrown into very violent convulsions, while the blood is issuing from the divided vessels very rapidly. Afterwards a sort of collapse takes place for about one minute, and the flow of blood is less violent, and then the animal seems to recover its sensibility. There is a quivering after the syncope. The average time of dying would be six minutes. One case was four minutes and a half, and one was nine minutes and a half. A blow on the head with a pole-axe, if driven into the brain, would produce total unconsciousness, and the animal would no longer be capable of feeling pain. I think the common mode of killing produces less pain to the animal than the mode adopted by the Jewish people. I think the animal does not feel the cane being inserted. I do not think there is any difference in the quantity of blood which flows from the animal by either method.

"Dr. POLAND, of Guy's Hospital, Lecturer on anatomy, had heard the evidence given by the other medical authorities, and concurred in the opinions expressed.

"Mr. BODKIN having stated that the evidence, of which the above is the substance, constituted the case for the prosecution,

"Mr. BALLANTINE then addressed the Court for the accused.

"Sir PETER LAURIE, in the absence of the Lord Mayor, who had been compelled to leave in the middle of the proceedings, for the purpose of attending the Court of Aldermen, then gave the

following decision:—I have given this subject as much attention as I possibly could, and I must say that the evidence has been given fairly. Nothing can be plainer than the terms of the Act of Parliament. The question before me is, whether the mode of slaughtering cattle for food, as described, is cruelty within the meaning of the section of the statute. The Jewish mode of slaughtering, founded on their religious abhorrence of blood, and the prohibition against blood in the Mosaic law, has existed above 3,000 years; and while I admit that no religious obligation will justify any legal cruelty to animals, I am of opinion that no cruelty has been proved to be inflicted, either in fact or within the meaning of the act, which was passed to prevent wanton cruelty, and the infliction of pain to animals without a lawful and justifiable object. The Jewish mode of slaughtering oxen is that adopted by every Christian butcher in slaughtering calves, sheep, and pigs, and, were I to hold their mode to involve the offence of cruelty, no butcher, whether Christian or Jewish, could carry on his trade. I should be interfering with the ordinary and usual business of life, and, above all, meddling with matters of faith and religious opinion on the subject of ceremonial observances, which we are all bound to respect so long as they do not involve any breach of the common law.

"The decision was followed by cheering."

#### "KAPPA" AND SCRIPTURAL EVIDENCE.

DEAR SIR—Will you excuse my attempt at expostulation with "W. G. WARD," "J. G.," and any similarly minded, on their mode of treating "KAPPA," the gentleman who has apparently conscientiously seceded from the ranks of Vegetarianism after an avowedly beneficial adoption of its principles and practice? And, lest the shade of ARISTOTLE should be again invoked to blush for any errors that the syllogistically skilled may perceive in my communication, I shall seek to prevent an application to the something or nothing (I am at a loss how to define a shade), of the peripatetic gentleman, by confessing myself unpossessed of the power to present such "major" and "minor" propositions, with their corollaries, as can possibly please minds logically gifted; so these will perhaps generously restrain their mirth on reading what seem to me something like reasons, if they are not, for avoiding all unkindness in replying either to the seceders from Vegetarianism, or any other of those goodisms with which they may be connected.

All proper adherents of goodisms value these most on account of their tendency to promote the reign of Scripture charity—charity leagued with the highest intelligence, it is true, but still charity—not an attribute of God, but God himself; for is not scripture charity, love? And "God is love."

When GOD reproves, he desires also to "correct and instruct in righteousness." The reproof is so "fitly" given, that it must be the offender's own fault if he be left morally worse than before. "KAPPA" has been reproofed, but

has he been corrected? I use the last word in the sense of made wiser, better. The kindly persuasive letter of "J. S. J." may lead to his differently conceiving the matter treated of; but surely not those of "W. G. W.," and "J. G.," who, if they sought and obtained palms for superior logic, were at least neglectful of securing to themselves the more legitimate ones awarded to superior kindness, for such are made legitimate through their arising out of obedience to the scriptural injunction, "Covet earnestly the best gifts." I am, dear sir,

Yours respectfully,  
A. D.

#### MISCELLANEOUS INQUIRIES.

SIR—I shall feel obliged by your referring me to some work, detailing the practices of *old* Vegetarians, the quantity of food daily consumed by them, and the amount of exercise taken. I shall, also, feel obliged by your informing me what quantity of milk is equivalent to a pound of bread, and where I can find recipes for the different modes of cooking maize.

A notice of this communication in your next number will much oblige your humble servant,  
Whalley.

A VEGETARIAN.

With respect to the first query, we have to regret that we know of no work containing anything like a complete record of the practices of *old* Vegetarians, but several such cases will be found in SMITH's *Fruits and Farinacea*, GRAHAM's *Science of Human Life*, HUFELAND's *Art of Prolonging Life*, *Hydrophathy for the People*, and other similar works, besides the incidental communications frequently found in the *Messenger*. And, when it is remembered that at least two-thirds of the food ordinarily consumed is Vegetarian, and that only one-third thus requires to be exchanged for other articles from the vegetable kingdom in adopting Vegetarian habits, the question ceases to be one of any difficulty. Suggestions for the formation of a dietary, moreover, are given in the *Vegetarian Cookery*, *Recipes of Vegetarian Diet*, and in the *Penny Vegetarian Cookery*.

The second question is not very precise, but we suppose it refers to the comparative nutritive value of milk and bread. We think no satisfactory general answer can be given to such a question, because the milk of different animals varies so considerably in its composition, according to the food on which they subsist, and other peculiarities. And a similar diversity exists in the varieties of wheat. LIEBIG, however, allows 10 parts of plastic or blood-forming material to 30, and 46 parts of non-nitrogenous or heat-forming material, as the *average* amount found in milk and wheat-flour respectively.

To the last inquiry we beg leave to reply that the only way of using maize with which we are acquainted—though doubtless there

may be several others—is in the form of puddings—receipts for hominy porridge—and one or two kinds of which will be found in *Vegetarian Cookery by a Lady*, two of which we transfer to our columns\* for the benefit of our correspondent and others, and if any of our readers can furnish other recipes we invite the forwarding of these to us.

#### DIFFICULTIES AS TO COOKERY.

DEAR SIR—I have several times received a copy of the *Vegetarian Messenger*, which I have read with pleasure, and have, also, circulated it among my neighbours. The result has been several conversations about your system, and I am now almost a Vegetarian; but my wife objects to it, as she does not know what to provide for dinner, so as to have as good and economical a dinner as at present. Our dinner very often is broth (a Scotch dinner) composed of vegetables and beef, or peas soup; but in this, also, there is beef. We sometimes have rice, but I do not like it; perhaps, however, the fault may be in the cooking. We boil it with milk.

I beg to request that, at your earliest convenience, you will send me some information about the cooking department, and we will then get a trial made of your system. There has been a good deal of talk about it, but the general objection is, "What can we get for dinner?" and there are no Vegetarians here to give us information. This circumstance will, therefore, serve as an excuse for my taking the liberty of addressing you on the subject.

I remain, yours very respectfully,

C. L. J.

We recommend our friend, as well as others similarly circumstanced, to procure the *Vegetarian Cookery by a Lady*, in which will be found ample directions for the selection and preparation of a great variety of dishes adapted to all classes, from the simplest Vegetarian practice to one in which a considerable use is made of milk, butter, and eggs,—there being abundant resources in the Vegetarian dietary, with ordinary culinary skill, to gratify every variety of palate.

#### VEGETARIANISM UNDER DIFFICULTIES.

DEAR SIR—I recently received the following communication from a friend, and thinking it may serve some useful purpose, I communicate it to you.

"DEAR SIR—I have not been at all well lately. I have had an attack of influenza, which seems to have impaired my vital energy. My appetite is not good; all my friends and family tease my life out, almost, to eat animal food. I feel the most complete repugnance to the idea, and that I would rather die than so far shock my moral nature as to touch what now appears to me to be nothing less than the 'unclean thing.'

"Your advice would much oblige me. With feelings so strong as mine, are there any cir-

\* *Treasury*, p. 24.

cumstances that would justify the eating of flesh? Whilst I am firm in my resolution, yet I feel that a word of counsel would be useful to me.

"Newcastle."

"Most truly yours,

"M. J."

I have further to add, that my correspondent did not, as I was happy to learn, yield to the solicitations of his anxious friends, but maintained his Vegetarian practice, and that his temporary difficulties have long since passed away, he having regained his accustomed robust health, without any violation of his principles and feelings. A little careful study of our principles, and of the comparative nutritive values of different articles of food, would frequently save our friends from many of their doubts, and more or less uncertain dietetic practice, in which they are perilled when to want of knowledge they add the excitements of business and other disregard of health. Of course, over-working, and disregard of the laws of health in other ways, will invariably injure the constitution, however correct the dietetic system; and though my experience has proved that *more work of any kind* can be done on Vegetarian habits than on those of the mixed diet, there is this disadvantage to the interest of our important reform—that though loss of health is permitted to pass without notice on a diet of beef and mutton, there is no toleration for the folly of losing it on a Vegetarian diet.

Let our friends then not injure themselves, as they frequently do, by over-tasking the mind and the body beyond what is reasonable, merely because (for a time at least) they can do much more work than they formerly could.

I am, dear Sir, yours faithfully,

Manchester.

J. S. J.

#### EXPERIENCE OF A WHEELWRIGHT.

DEAR SIR—I beg to forward the following testimony from an earnest, humble, and useful follower of our practice, residing in the midst of a pig-feeding, and pig-eating population, whom he seeks to elevate, physically, morally, and spiritually.

"SIR—In sending my subscription, I rejoice to let you know that I have not tasted any kind of flesh-meat for seven years. I have worked very hard, and often think I should like to see you and the Vegetarian friends, but cannot yet spare the money. I return you my sincere thanks for past favours, and always rejoice to see the *Messenger* come up my yard, and if you could, at any future time, let me have any papers giving information on Vegetarianism, and suitable for distribution, it would gladden my heart, as I have given almost all my own stock of papers away. If you see Mr. SIMPSON, please give my best respects to him, and, if he or some other friend could come to Bury St. Edmund's, or some other place near, for a Vegetarian meeting, it would do much good, and I would attend, if possible.

"Hepworth."

"G. T."

It has been said that it is easy to have cases in proof of our theories, and that such have no great influence; but I cannot but think differently, and am assured that effective cases of ex-

perience are often most powerful aids to the general advocacy of the Vegetarian system, and think it would be well to present as many of these for the consideration of your readers as

you well can, knowing their great effect in several instances within my own observation.

I am, dear Sir, yours truly,

Liverpool.

S. T.

## THE VEGETARIAN TREASURY.

### THE LOVE OF KNOWLEDGE.

Love of knowledge is in itself a good, as that which our minds are constituted to receive and enjoy, and in possessing and extending which they feel at home, tranquil, and energetic. For knowledge and outward activity are, as well as reverential feeling, means by which we bring ourselves into contact with the widening circles of the whole frame of existence which we belong to. For most of us, practical effort of some kind is rendered necessary by the circumstances in which we are placed; and some sort of higher instinct teaches us to adore; but beyond what little knowledge our work implies, and forms and phrases of a higher wisdom, now to many a mere dead tradition, the universe and the being of man remains to some men a colourless blank, and a mute void, or at best a vague and shifting cloud that changes its aspect at the will of all our passions and fancies. \* \* Would that all might try with earnest freedom to use their best powers for the best objects—not those which are prescribed as best by this or that system, or by one or other dogmatic teacher, but for those ends which we truly, silently feel do fully and with no equivocal joy engage and expand the reasonable soul within us. Let us learn, in such measure as our own faculties and opportunities permit, that nature and mankind are a great whole, of which the individual is but a small atomic part, and which only when conceived if not thoroughly understood as a whole, exalts and warms us out of the petty selfishness that unfits us for our noblest duties, and dwarfs us to the stature of our consciousness. Connect, I say again, your daily tasks with the greatest thoughts you know of, and thereby secure the rightfulness of your work, and raise yourselves to the highest pitch of vigour and of truth.—JOHN STERLING.

### ABSTINENCE OF THE JAPANESE FROM FLESH MEAT.

The singular abstemiousness of the Japanese from animal food has never made it necessary for them to rear and fatten animals for the market, and hence the scarcity of that aliment so necessary to the people of the western nations. It is quite probable, however, that they will hereafter be better prepared to meet the demands of the vessels visiting the two ports (Simoda and Hakodadi). Poultry and fish, and, at the proper seasons,

fruits and vegetables, may be obtained in reasonable quantities, and one or two ships could always be provided with a sufficiency for their wants.—Commander M. C. PERRY, U. S. N.

Demand for the flesh of animals as food may, indeed, set up such a supply as is here contemplated, but with it we recognize the oft-noticed fact, that the visits of the so-called civilized sections of the earth, to the uncivilized, are visitations which in many of their influences tend to deteriorate instead of to advance in the scale of being.

### AMOUNT OF WATER IN FOOD.

It is very important for us to know how much water each kind of food contains. Thus, in giving a pig 100 lbs. of potatoes, we actually give it only 28 lbs., because 72 lbs. of this food consist of water. The following table, drawn up from analyses made by myself, exhibits the amount of dry organic matter contained in the most usual kinds of food :—\*

		Water.	Organic	Ashes.
		lbs.	Matter.	lbs.
100 lbs. peas	contain	16	80½	3½
„ beans	„	14	82½	3½
„ lentils	„	16	81	3
„ oats	„	18	79	3
„ oatmeal	„	9	89	2
„ barley-meal	„	15½	82½	2
„ hay	„	16	76½	7½
„ wheat straw	„	18	79	3
„ turnips	„	89	10	1
„ swedish turnips	„	85	14	1
„ mangold-wurzel	„	89	10	1
„ white carrot	„	87	12	1
„ potatoes	„	72	27	1
„ red-beet	„	89	10	1
„ linseed cake	„	17	75½	7½
„ bran	„	14	81	5

—Dr. LYON PLAYFAIR.

### BET BREAD.

A discovery has recently been made in Germany—namely, the production of an excellent nutritious bread from beet-root and flour mixed in equal proportions—which is likely to be followed by important results. The present condition of Europe as to food, in consequence of the late potato failures, has drawn the attention of several authorities to the subject; among others, Dr. LINDLEY, who thus delivers his opinion in the

\* The analyses of swede turnips, mangold-wurzel, potatoes, and carrots are made upon samples procured from the field, and not upon stored roots. The table is of use in showing us what we remove from our land. Thus, suppose we cart from 3 acres 100 tons of turnips, we actually remove 89 tons of water, 1 ton of mineral matter, and only 10 tons of dry turnips.



*Gardener's Chronicle*: "We have had the experiment tried by rasping down a red beet-root, and mixing with it an equal quantity of flour; and we find that the dough rises well, bakes well, and forms a loaf very similar to good brown bread in taste and appearance. We regard this as an important discovery, because there is no crop which can be so readily introduced into Irish cultivation as the beet, and its varieties; because no crop will yield a larger return; and because an abundant supply of seed may be had of it from France. We have long since shown the great value of a beet crop in point of nutrition; that, in fact, it ranks higher than any known plant which is cultivable. But there was always the difficulty of how to consume it, for man would find it a poor diet by itself, and the present circumstances of Ireland are not such as to justify the introduction of produce which can become food for man only after having been transformed into pigs and oxen. The discovery, however, in Germany, of the facility with which it may be combined with bread, removes the difficulty, and places beet incontestably at the head of the new articles which should be introduced into Irish husbandry. In its relation to potatoes, beet stands as 1020 to 433, if its nutritive quality is considered; and as 8330 to 3480 in regard to utilizable produce of all kinds. Is it still to be determined what kind of beet could be best cultivated for this purpose. Red beet produces brown bread; white sugar-beet would probably yield a white bread, and of still better quality; mangold-wurzel we have ascertained to form a bread of inferior quality, but still eatable enough. It is suggested, too, that carrots and parsnips might be employed in the same manner as beet. That, too, we have tried, and we find that parsnips are excellent, but carrots much less palatable. All these substances combine readily with flour, but they are rather unwilling to part with their water, and will probably be best in cakes, like oatmeal." This is valuable testimony, to which we may add, that mashed beet and rasped bread, well dried, and slightly browned, form an admirable substitute for table potatoes. — CHAMBERS'S *Edinburgh Journal*, vol. vii, p. 159.

#### PREPARATIONS FROM MAIZE OR INDIAN CORN.

*Maize Pudding*.—Three ounces of maize flour; one pint and a half of milk; three ounces of sugar, and four eggs.

Set one pint of milk on the fire; when boiling, stir in the maize flour, previously mixed with half a pint of cold milk; boil gently twenty minutes; pour it into a

basin; add the sugar, a few drops of almond flavour, and the eggs, well beaten; put it in a buttered dish, and bake in a moderate oven.

*Hominy*.—One pound of hominy; three pints of milk; and quarter of an ounce of salt.

Steep the hominy in water for twelve hours; then pour off the water not absorbed, add the milk and salt, and heat the whole in a slow oven for two hours, till the milk is absorbed. Serve in saucers, or a mould, with treacle and milk.

*Remarks*.—The above quantities are sufficient for six persons, and if the hominy should not be soft after two hours' heating with the milk (some grain being much harder than usual) add more milk and digest as above, till it is absorbed. If previously prepared, the hominy simply requires heating with the addition of half a pint of milk.

#### WHAT IS A SAUSAGE MAKER?

The best answer to this popular question we heard given by a young jockey. "A Sassingerman," (he said, pulling his front hair as if it were a nightcap he wanted to pull over his eyes)—"a Sassingerman is a gent as lives by chopping horses."—*Punch*.

#### ENGLISH AND FRENCH DINNER-GIVING IN THE CRIMEA.

A French officer, who came from Constantinople by the last mail, told me a story from Sebastopol, which, though at first suggestive of a smile, leaves a deeper and better impression behind. In the beginning of the campaign some officers of the guards invited several officers of General BOSQUER's division to dine at their mess. The French officers sent a deputation to decline the invitation in the most delicate and friendly terms possible. Most of them, they said, had little or nothing beyond their pay to live upon; they could not return hospitality in the same style that they knew it would be offered to them, and they felt certain that English officers would understand their scruples, and not press them to accept civilities which some at least among their number might feel as laying them under the weight of an obligation. They would eagerly seize every occasion to grasp the hand of an English officer, would be delighted to join in a promenade and a cigar, but upon the whole thought it best to abstain from entering upon a course of dinner-giving. Against such an excuse of course no remonstrance could be made, and the English officers merely expressed their regret that they could not see so much of their comrades in arms as they had hoped to do. But after the battle of Inkermann, the English mess in question had lost their plate and china, their cellar, their potted meats,



hams, preserves, and other luxuries, and, owing to commissariat difficulties but too notorious, found it difficult to procure the most ordinary rations. When these misfortunes became known in the camp, the French deputation of officers renewed their visit, and said, with comic good humour, that since the fortune of war had removed the inequalities which originally constituted their only objection to an interchange of feeling, they hoped the English officers would condescend to take pot luck with them. This *spirituel* invitation was naturally accepted, and the delightful fraternity which prevails between the two services was thus cemented by another link.—*Paris Correspondent of the Daily News*.

It would thus appear, that it is much easier to cultivate friendship amongst men in proportion to the degree of their removal from luxuries, towards the simplest principles of diet. How much more, then, would the adoption of principles of living, which embrace consideration for the inferior animal creation be conducive to good fellowship on the earth! Would it not materially aid in suggesting sounder principles of conduct between man and man, than war has ever yet been identified with, or possibly can be?

#### VEGETABLE NUTRIMENT SUFFICIENT TO SUPPORT LIFE.

As, in every period of history, it has been known that fruits and vegetables alone are sufficient for the support of life, and that the bulk of mankind live upon them at this hour, the adherence to the use of animal food is no more than the persistence in the gross customs of savage life, and evinces an insensibility to the progress of reason, and to the operation of intellectual improvements.—*Dr. LAMBE on Regimen*, p. 243.

#### SNAIL-EATING IN ENGLAND AND ITALY.

One correspondent writes: "Snail-eating is by no means uncommon. When I was a youth I took a dozen snails every morning to a lady who was of a delicate constitution, and to whom they were recommended as wholesome food. They were boiled and mixed up with milk. They were the common snail, usually found about old garden walls. A friend of mine, in walking round his garden, was in the habit of picking the snails off his fruit trees and eating them raw. He was sometimes fastidious, for I have seen him take a snail, put it to his tongue, and reject it as not of a good flavour, and select another more agreeable to his taste. We are strange creatures of habit, especially in our feeding. I am fond of oysters, mussels, and cockles; but I do not think anything could induce me to taste a snail, periwinkle, or a limper." A second

remarks: "This practice is very general in Italy. While residing near Florence, my attention was often attracted by a heap of fifty or one hundred very clean, empty snail-shells, in a ditch, or under a bush; and I indulged in many vain speculations before I could account for so strange a phenomenon. One day, however, I happened to meet the *court a dina* coming out of my garden with a basket on her arm, and, from her shy, conscious manner, and an evident wish to avoid my seeing the contents, I rather suspected she had been making free with my peaches. To my surprise, however, I found that she was laden with the delicious *frutta-di-terra* (sometimes so called, as the echinus, so common along the Indian coast, is called *frutta-di-mare*); and, thinking that she had been collecting them simply from regard to my fruit and vegetables, I thanked her for her kind services. But she understood me ironically, and, with a great deal of confusion, offered to carry them to the kitchen, apologizing most elaborately, and assuring me that she would on no account have taken them had not our cook told her we despised them, and that she would no doubt be welcome. I asked her what in the world she intended to do with them; and, with a look of amazement at my question, even surpassing mine at the reply, she informed me that her brother and his wife had come to pay them a visit, and that, with my kind permission, she would thus treat them to *una bellissima cena*. She had collected about three quarts during a search of two hours. The large brown kind only are eaten. Among the poor they are generally esteemed a delicacy, and are reputed to be marvellously nutritious.—*Notes and Queries*.

#### COSTLY AMUSEMENT.

An English sportsman, who had come down to a Scotch moor, returned to his lodgings in the farmer's house on the evening of the second day, wofully tired; and, throwing down five birds on the table, "Well," said he, "I'm off: I've had enough of it. I've just shot fifteen birds altogether, and every bird has cost me a guinea!" "Guid protect us," said the farmer, lifting one or two of the grouse by the necks, and examining them with peculiar interest, "that's dear fowlin': IT'S A MERCY, SIR, YE GAT NAE MAE O' THEM!"—*North British Advertiser*.

#### NEW MODE OF USING CHLOROFORM.

From a communication lately made to the academy of sciences, by one of the surgeons belonging to a French regiment in the East, it appears that chloroform has been very extensively and successfully employed in the cases of wounded soldiers in the Crimea. The apparatus used was one of a

most simple character, consisting of a piece of twisted paper, of a conical shape, with the wide end large enough to cover the mouth and nostrils of the patient, and cut round at the sharp end, so as to admit the passage of air. A piece of lint placed at this narrow end, served to receive the chloroform, of which from 20 to 30 drops were poured on it. The patient being then placed on his back, with a bandage over his eyes (light being found to materially impede the effects of inhalation), the little paper bag was held at some little distance from the respiratory organs; and, according as the patient appeared overcome, the bag was placed closer and closer to the mouth. When insensibility appeared fully established, the operation was commenced; and if it so happened that it continued longer than the effects of inhalation, a second, and sometimes a third dose of chloroform was let fall on the lint, and allowed to be inhaled, but always in an intermittent manner. The plan was employed in the case of every man in the French army, badly wounded at Alma and Inkermann, and all without the slightest accident. "It results," says the account presented to the academy, "from the vast number of experiments which I witnessed, that it is not by any means necessary to carry the absorption of chloroform to the extent of destroying all power of movement—in fact, that there is danger in crossing the line which separates the abolition of sensation from the abolition of motion."

#### ATTEMPTS TO IMPROVE UPON NATURE.

The attempt to improve upon nature appears in one form or other all over the globe; and wherever it appears it is equally unsuccessful. The ancient Scythians, like the modern flat-head Indians, confined the tender skulls of their infants between boards, that their heads might assume the fashionable degree of flatness. The Chinese crush the feet of their women, and themselves wear tails. The English cut off their beards and pinch themselves in at the waist. The Nyambana blacks cultivate a row of artificial pimples across their forehead. Another tribe file all their teeth to a point. The New Zealanders tattoo the skin with a variety of indescribable devices. In short, everywhere it is the same. The foolish dandy, thinking to heighten the charms with which he was born, brings himself nearer to a Guy than an Adonis.—*Journal of Health.*

#### CONSUMPTION OF DOGS IN PARIS.

The day before yesterday (says *Galignani*) some police agents, in plain clothes, being in an eating house at Montrouge, heard two

men at a table say one to the other:—"Is he dead?"—"Yes, but not without some trouble; he struggled hard, and I was afraid of being surprised."—"The other must be killed, or we shall be betrayed." The officers, thinking that a murder had been committed, took the men into custody, and, in order to remove from themselves the serious suspicions which their conversation had excited, they confessed that they belonged to a gang who occupied themselves in stealing dogs, which they killed, and sold to the low eating housekeepers outside the barriers, to make up for any deficiency they might have in the supply of hares and rabbits. Several of the accomplices of these men, as well as a wine-dealer at Montrouge, who was a customer of theirs, have been taken into custody.—*Express.*

#### LUCIFER MATCHES.

It is stated in a recent work that the manufacture of chemical matches occupies at Paris ten thousand workmen. Two preparers of wood for matches cut each day, by machinery, one eight steres of wood, and the other four. One establishment consumes annually 1200 kilogrammes of phosphorus; and, according to M. PAYEN, that is scarcely the twentieth part of the production of phosphorus in France, and which is chiefly used for the same purpose. According to that estimate, internal consumption and exportation may be set down as requiring a supply per day of 76,800,000 matches.—*Commonwealth.*

#### ODE TO HEALTH.

(Translated from the Greek.)

Health! eldest-born of all  
The blessed ones that be,  
Through life's remainder, howe'er small,  
Still may I dwell with thee!  
And thou with me,  
A willing guest,  
O take thy rest!  
For all man hath on earth, blest Health—  
Each nobler gift—as children, wealth,  
The bliss of kingly government,  
With that desiring discontent  
We fain would seek we fain would move,  
In th' undiscovered toils of love;  
These—or each other utmost pleasure  
Man hath from heaven, his dearest treasure,  
And amid all his earthly moil  
The sweet forgetfulness of toil:—  
With thee, blest Health! Health ever young!  
With thee they grew, from thee they sprung;  
Spring of all gifts from Heaven that fall,  
Thou art the sunshine of them all!—

Yet all are turned to misery

For him that lives bereft of thee.

C. E. OAKLEY.

## OBLIGATIONS OF THE VEGETARIAN SOCIETY.

To any one who has carefully noticed the aspects of the Vegetarian movement, it must have frequently occurred, that the bond of union amongst its adherents was wisely restricted to abstinence from the flesh of animals as food, and co-operation to make known the benefits of this to the world. It is thus that the Society cannot be made responsible for individual opinions leading to the practice of Vegetarianism, but merely for the features of dietetic practice above referred to, every one, from whatever motive the practice were taken up, being on equal terms with other members, but with liberty to entertain one reason, or twenty, for the dietetic reform adopted.

This freedom of opinion is, however, necessary to be explained to the stranger, as the many views entertained by various persons are not unfrequently taken to be essential to co-operation with the Vegetarian Society, and especially where what is advanced by individuals appears singular or unreasonable, does this operate to check inquiry into the merits of the system.

It is too much to expect that there should not be many misconceptions as to the objects and tendencies of Vegetarianism; but these extra difficulties in the path of progress, are what it is not necessary to contend with, if it be frequently explained, by public teachers and speakers on the subject, that they are individually responsible for their opinions and arguments, and not the Society

under which they are organized, which has prescribed neither code of opinion, nor any specific method of carrying out the Vegetarian practice itself—abstinence from the flesh of animals, we repeat, being its only specific requirement, with union for the philanthropic purpose of extending the benefits of the system to others.

The great majority of those who join the movement, come from the disadvantages of want of health on the ordinary mixed-diet practice, and having failed to better their condition under its appliances, have been influenced by the physiological claims of the Vegetarian system. It is, however, interesting to notice, that however external or simple the original motive may be, there follows with the practice of the system, a concurrent change of view upon its importance, and it thus not unfrequently happens, that the experience of several years, becomes identified with many views and convictions which have gradually become developed in the reflection and experience of the practitioner. This is the reason for the more extended views of the question common to experienced advocacy, and may be regarded as the natural results of progress on the practical adoption of a truthful system. Co-operation in practice alone, with complete freedom as to opinions influencing that practice, however, is all required, and wisely so, we repeat, by the obligations of the Vegetarian Society.

## MY VEGETARIAN EXPERIENCE.

THE course of my own convictions has been very simple. They arose at a period long before the date of the Vegetarian Society, and without my being acquainted with any others who adopted the principle, with two remarkable exceptions: one of whom was an example of that extraordinary power and vitality which we sometimes find visibly impressing itself upon all around; and the other was that of THOMAS SHILLITOE, a minister of the Society of Friends, distinguished by the simplicity and devotedness of his life and character; the extent and arduous nature of his spiritual labours; and the green and vigorous old age to which he

attained, notwithstanding a previously infirm and broken constitution, by total abstinence from the flesh of animals, as well as from all stimulating drinks, during the last forty years of his life. From my earliest remembrance, as soon as released from the special training of a public school, and emerged into the region of responsible reflection, I have felt an inward repugnance to the slaughter of animals, and use of their flesh for food; and a serious inquiry whether such was really in accordance with the righteous laws of Divine truth and mercy. I believe we have all at times this instinctive perception, with a conscious sense of the multifarious oppres-

sions and cruelty under which the brute-creation groans and labours from the hands of man. Experience proved the needlessness of many of the practices in which society is involved. Following these dictates, the use of diet derived from such sources became gradually reduced to the minimum that my own strength and independence of mind enabled me to do. Exposed to very close and arduous mental occupation, I found myself compelled to forego this kind of aliment, on all occasions of unusual excitement, in order to maintain equilibrium, and keep myself up to the mark. Though naturally not strong, I have always accustomed myself to

great activity and long walks—at first from twenty to thirty miles, increasing to forty or fifty in a day, for several days, or from thirty to forty for a week or two together. On these occasions of joy and liberty, the use of the flesh of animals was altogether abandoned; a little experience proving the capability of greater exertion and endurance, with far less fatigue, in consequence. The advantages thus put to the test could not be otherwise than brought into the practice of daily life, until the use of all stimulating kinds of diet became more and more the exception, and finally abjured.—*What is Vegetarianism?*

### A VISIT TO A LONDON POTATO MARKET.

OF all the changes observable in this ever-changing, ever-youthful, ever-growing London, those which the Great Northern Railway have effected at King's Cross, and in its suburban district, are amongst the most notable. Going up York Road, face northward, we meet a succession of waggons, spring carts, costermongers' barrows, and market vans of all varieties—the horses at a walk or trot, according to the weight of loading, but all loaded with one article. This article is the potato, in its several varieties of "regents," "cups," "blues," or "reds," from the districts in which it delights to grow, most of them but newly opened to the London market by the Great Northern Railway.

Bedfordshire has its light fertile loam, in which the potato grows to perfection, about Biggleswade, Sandy, and Potton. The carriage hither is 7s. and 7s. 6d. per ton. Huntingdon and St. Neots send a contribution from their best soils. Peterborough, a few. Lincoln and district contribute liberally. But the largest supplies come from Yorkshire, through the Selby Railway, and from the Goole and Howden districts. Rates of carriage, 15s. to 18s. per ton. The next districts north of York which contribute noticeable quantities are the Dunbar and North Berwick red sandstone soils, in the county of Haddington, Scotland. The carriage from thence to London is 30s. per ton; last year it was 35s.

Let us enter the potato department of the railway station, at the northern end of York Road. We see ranges of potato warehouses and offices, bearing the names of the different salesmen and factors. So they call themselves; but to designate them more correctly, they should be called potato merchants. An agent or traveller, or a partner of the firm, goes down the country, buys from the growers, loads the railway trucks, and addresses them to Mr. Such-a-one, "King's cross, London." This is in most

cases only written with chalk on the pannels of the truck. Mr. Such-a-one, on the arrival of his one, two, three, six, eight, or ten trucks, each containing five or six tons (seldom fewer than four, and not more than seven), sells them in any quantity of tons or cwt. to other wholesale as well as retail dealers.

Here is a potato train just arrived. It is on the furthest of four or five double lines of rails within the ample department of the station exclusively devoted to this trade. The engine is unhooked and gone. Let us watch the process of selling. The trucks are covered boxes, with doors in the side, which, on being opened, let the potatoes roll out. These cannot be opened yet. They were closed before the loading began. The truck was loaded through a flap-door in its roof. Those people whom we see running hither and thither across the rails, round about the intermediate trains, or getting underneath to reach that one newly arrived, most of them with short ladders on shoulders, are the salesmen, assistant workmen, their clerks, and the buyers. The ladders are planted at the side of the truck, when up trips one, followed by another and another, to view the potatoes—the flap-door being thrown open. They stay but a minute, or less, when, shouldering their ladders, they move with celerity to another truck, which is glanced at in like manner, only a few of the potatoes being handled. An onlooker hears nothing said; but, to his astonishment he is told, at the end of twenty minutes or half an hour, that the whole have been sold, while the parties were tripping and skipping about on their ladders. Perhaps they are not all sold. A truck from Selby or from Dunbar, has a first-class potato, for which "ninety shillings" per ton are asked (we must not say "four pounds ten shillings"); eighty-five are offered. The truck, like all the rest in their order,

is drawn by a horse to the turn-table, from whence, on being turned, it is taken on diagonal rails to the inner line, and then brought up to the salesman's office door. Stuffed bags to serve as cushions, and a carpet of sacking are laid down to save the potatoes from bruises. The bolts of the side doors are then drawn, the potatoes roll or rush out in a torrent. Sellers and buyers, assistants, and onlookers, bend their heads forward eagerly to catch a glimpse of the size and apparent quality. Perhaps in a few seconds the buyer says, "Ninety," to prevent some one else saying it before him, should the whole look particularly fine; or, if inferior to what they appeared when seen from the ladder, the seller may promptly say, "eighty-five," to keep the buyer to his offer. The price on the day of my visit, September 22nd, ranged from 75s. to 90s. per ton.

The next process is, for three men to fill them into bags and weigh them—one and a-half hundredweight to each bag. The bags are then wheeled from the platform through the salesman's premises to the waggons or vans of purchasers; or, if not sold, are stowed away to be disposed of as required in any quantity, from a hundred-weight upwards. The bags are to be returned to the salesman; but in recovering

them he has often much trouble, and sometimes loss. A printed ticket, filled in with the quantity of potatoes in each cart or van, is handed to the driver by the salesman or his clerk, which is given to the gatekeeper, a railway constable in uniform. Without it the constable allows nothing to pass from the interior. As many as 300 tons a day arrive, and are sold at this market, though on some days not so many. The season for a full business in north-country potatoes has hardly yet set in. The finest qualities from Scotland do not begin to come up until November, or between that and Christmas. It is alleged, that were the rates of carriage lower, say 20s. per ton from Scotland, and proportionately from the great potato districts in Yorkshire, this would become the chief potato market in London. It is the second now. Tooley-street market, supplied by sea, is first. The freight by sea from Yorkshire is 9s. and from Scotland 13s. and 14s. per ton. It is said that, owing to the lower prices and greater abundance of the article this season, as compared with 1853 and spring of 1854, the buyers in the north must resort to the cheaper, though slower, transit by sea, unless the railway company make some concession. — *Correspondent of the Daily News.*

## THE CONTROVERSIALIST AND CORRESPONDENT.

### VEGETARIAN MEETING AT BRADFORD.

J. A. J.—The following two letters, signed T. B., and J. A., are the correspondence which appeared in the *Bradford Observer*, after the recent Vegetarian Meeting held there, and which, though somewhat incomplete in the first instance, are now rendered so by the third and more recent letter of Mr. SIMPSON, a copy of which we have been favoured with.

### THE LECTURE ON VEGETARIANISM.

SIR—The Vegetarian lecturer of last Thursday gave the meeting to understand that the passages in St. LUKE and St. JOHN which speak of fish as an article of the diet of the eleven, and, incidentally, of our risen LORD himself, are capable of a translation *not* implying fish. This opinion he appeared to offer at second-hand. The fact is, that the most ordinary school-boy acquaintance with Greek would show the utter impossibility of anything but fish being meant in the places alluded to. Mr. SIMPSON'S source of information must consequently have been insufficient, misunderstood, or positively dishonest.

It is obvious what the result may be of a study of a non-scientific book like the sacred volume, if the student approaches it with an expectation that a theory, of whatever kind, which pleases him, will meet with countenance from inspiration, and without a distrust of his own fairness whenever he meets with favourable or apparently

favourable passages. Almost all the divisions amongst those who are *popularly* called orthodox Trinitarians arise from this method of fore-judgment.

Whether Vegetarianism is hereafter to be general, who can tell? At present it seems to be a question of anatomy and physiology; and when sufficiently established, if ever, is sure to be embraced by the *majority* of scientific medical men. This is not its position now; and it is a question how far a parent, for instance, is justified in incurring the responsibility of adopting it for his family, without the approval of at least the family medical attendant.

I believe it is stated in CHURTON'S *Early English Church*, that those monastic visions which appear most fanciful and extraordinary, were enjoyed in the most plentiful profusion by Vegetarians.

I am, Sir, yours,

T. B.

Tuesday.

### VEGETARIANISM.

SIR—In your journal of December 20, there is a letter signed "T. B.," to which I expected a reply in your last week's issue. As none has appeared, permit me to submit a few remarks for the consideration of your readers.

In the course of his excellent address, Mr. SIMPSON noticed the objection to Vegetarianism drawn from Scripture, especially the appeal to the example of CHRIST in eating fish; and observed that it was not quite certain JESUS CHRIST partook of any fish himself, and that



there were commentators who thought the word translated *fish* was capable of another interpretation. I did not understand Mr. S. as offering any decisive opinion of his own on this subject. He did, however, insist upon one point, viz., that there can be no real opposition betwixt the teachings of Scripture and of science, and that, if they appeared to be at variance, the fault was in our bungling interpretation of revelation, or the phenomena of nature, or of both. There must be a harmony betwixt the two, whether we perceive or not. For a full discussion of this subject, permit me to refer "T. B.," and all inquirers, to the posthumous work of SYLVESTER GRAHAM, on the *Philosophy of Sacred History*. In connection with this matter there is only one remark I wish to make. Admitting, for argument's sake, that JESUS CHRIST partook of fish, I presume none will contend that his example in this respect is binding upon us. If so, we ought to eat barley bread, as well as wheaten or catbread.

"T. B." very truly says that Vegetarianism "seems to be a question of anatomy and physiology." Let every inquirer bear this observation in mind, and act upon it, and there will be a better prospect of his ascertaining what is the truth as to the best food for man, and acting in accordance with its dictates. "T. B." says, "When sufficiently established, Vegetarianism is sure to be embraced by the majority of scientific medical men." I do not clearly perceive what is here meant by "sufficiently established." The system is either true or false, and every medical man at least has the ability of investigating the subject, and testing the system as to its practicability and advantages. The experience of thousands who have abandoned the mixed-diet system can be adduced in its favour, and the evidence appears to me to be clear, abundant, and conclusive. The evidence is, indeed, accumulating, and as the Vegetarian mode of living is extended, it will continue to increase. The Vegetarians earnestly invite the attention of all, but especially of medical men, feeling assured that it is entitled to their full and thorough investigation. Hitherto they have, as a body, passed it by with indifference or contempt. From "scientific medical men," a different course may be reasonably expected, and we trust that our expectations will not be disappointed.

To the non-medical portion of the community it may be said, this is a subject you may yourself understand and study. Listen with all respect to the opinions of your medical adviser, but only yield thereto so far as they appear to be based upon facts and arguments. Read, observe, inquire, and reason for yourselves; and if you think that Vegetarianism is true, do not be deterred from its adoption by any fear of evil consequences. Let the change be made in a judicious manner, and the practice be continued in an enlightened spirit, and none will ever have to regret the abandonment of the flesh of animals as food. Many have experienced a satisfaction and pleasure in this system which they did not enjoy before.

I am, Sir, yours truly,

January 2, 1856.

J. A.

#### VEGETARIANISM.

SIR—It will be remembered by your readers, that some correspondence was published in your paper, after the Vegetarian meeting in Bradford some time ago, originating in a reference made in my address to the doubt of a Bible commentator, as to the correct rendering of the Greek word used to express *fish* in the gospels of St. LUKE and St. JOHN; the remark of the objector being, that "the most ordinary school-boy acquaintance with Greek, would show the utter impossibility of anything but fish being meant in the places alluded to"; and that thus, my "source of information must consequently have been insufficient, misunderstood, or positively dishonest."

I was absent, and not able to reply to the letter of "T. B." at the time of its appearance, but on my return, I found the subject had been replied to by another correspondent, "J. A." whose communication established the fact, that I offered no decisive opinion upon the subject referred to, but merely made reference to the doubt expressed as to the interpretation of the passage in question. I am made aware, however, that a more precise reference to the subject would be acceptable to some of your readers, and especially as the recent Vegetarian meeting has again revived the notice of the question.

I thus beg to trouble you with this communication, and have pleasure in stating that the doubt as to the translation of the word rendered *fish*, is founded upon the authority of the original use of the word, which PARKHURST, in his *Greek Lexicon*, refers to as follows: "*οψαριον*, a diminutive of *οψον*, which signifies in general, *whatever is eaten with bread*, and was anciently so used, but afterwards, as PLUTARCH and EUSTATHIUS remark, came to be applied particularly to *fish*." The reference of your correspondent, "T. B." to the "most ordinary school-boy acquaintance with Greek," was thus more than at fault, since it is a question not of the *modern*, but the *original* rendering of the word referred to, and the authority for the doubt cannot be called in question as either "insufficient" or "dishonest."

I cannot well, at this distance of time, revert to other portions of the letter of "T. B." more or less referred to by "J. A.," but conclude my letter, merely remarking, that "the most fanciful visions referred to, as mentioned by CHURTON, in his *Early English Church*, as "enjoyed by Vegetarians," need not excite much surprise. Visions, such as are here referred to, are purely *imaginative*; and as, in the words of SHAKESPEARE beef "*does harm to the wits*," (the reason, perhaps, why the intellectual and imaginative commonly abjure it in their closest mental occupations), the advantage must almost necessarily have been, in this case as in others of a more important kind, on the side of Vegetarianism.

I am, Sir, your obedient servant,

JAMES SIMPSON.

Fox-hill Bank, March 25th, 1856.

We are forcibly reminded of the celebrated Pharisaical demand, so often quoted



on occasions of doubt,—“Have any of the rulers believed on Him?”—by the remarks in reference to Vegetarianism not having been taken up by medical men. Would it have been well, we might ask, to test the merits of the Temperance system in this way, or even any of the great medical reforms now established? Vegetarianism rests on *facts*; and though popular taste and popular interests may be some time in turning towards it, it is necessarily the duty of those who hear to inquire further, and carry the truth into practice. It is this which has influenced many already, and more than an average proportion of physicians and surgeons amongst the number; and though the reform produced is, like other reforms, slow in its progress, we have still abundant reason to be satisfied with it.

## EXPERIENCE OF A BLACKSMITH.

SIR—Although I have been a subscriber to the *Messenger* since its first publication, I have not yet troubled you with any communication, but I consider I should not be doing my duty to my fellow-men, did I not give my humble testimony to the benefits of Vegetarianism.

I am a working blacksmith, with a wife and six children. I have been a Vegetarian for eleven years, and for that time, I have never had a doctor in my house; I work hard, and find that I am quite as well able to work as any of the “beef-eaters” of this district.

My home is comfortable and happy, and my family such as a working man might be proud of, and I have reason to thank God that I became a Vegetarian; for to this I attribute all this harmonizing and elevating state of things, and I have to thank you, Sir, for much good and many useful suggestions.

My object in now writing to you, is to ask you if you will be good enough to give me, through the *Messenger*, the *most approved* method of preserving *butter* and *eggs* fresh. A brother chip, with a wife and nine children, is going out to New Zealand, and he is anxious for this information, so as to provide for his family during this long voyage; and I told him, if possible, I would obtain him this information, knowing your willingness to oblige, and this has emboldened me to trouble you in this little matter.

Again thanking you for your indefatigable labour in the good and harmonizing cause of Vegetarianism,

I am, Sir, with much respect,

Your obedient servant,

Staffordshire Potteries.

T. S.

## PRESERVING EGGS AND BUTTER.

T.S.—The best means to preserve eggs is, we believe, to rub them very carefully over with fresh olive oil, and then put them in jars, with bran about them, and tie them up with waxed paper or bladder. In this operation, the oil must not be rancid (good olive oil has no particular smell, and is almost tasteless), and the *whole surface* of the egg-shell must be saturated with it by its being *rubbed into it*, the omission of a piece the size of a pea leaving the egg to go bad. Fresh butter is used for the same purpose.

To preserve butter, we are not sure of the best recipe, but at present recommend the making up of the butter with as little water left in it as possible, and then heating it gently, so as to melt it; and then, after driving off the remaining water in vapour, pour the butter into jars and cover over with waxed paper or bladder.

## THE VEGETARIAN TREASURY.

## PROMISES.

It is a villanous proverb which says “that promises, like pie-crust, were made to be broken. A promise should be given with caution, and kept with care. A promise should be made by the heart, and remembered by the head. A promise is the offspring of the intention, and should be nurtured by recollection. A promise and its performance should, like the scales of a true balance, always present a mutual adjustment. A promise delayed is justice deferred. A promise neglected is an untruth told. A promise attended to is a debt settled.—*Newspaper Paragraph*.

## JOHN WESLEY'S ABSTINENCE.

His great abstemiousness of living in Georgia, the sudden changes of heat and cold, his fatigues and dangers in travelling through the vast woods of America, all served to prepare him for the unremitted labours and

close trials which he afterwards endured with the greatest fortitude, yea, with alacrity and cheerfulness.—*Life of Wesley*, p. 169.

The abstemiousness here referred to was the abstinence from flesh-meat and wine which Mr. WESLEY, along with his brother CHARLES, commenced on their voyage to America, where he laboured for some time as a missionary. Whilst residing in Georgia, he was one day induced by the Governor to partake of flesh and wine, but this compliance was followed by a fever of several days duration.\*

## COMPOSITION OF MILK OF SEVERAL ANIMALS.

The respiratory apparatus of a young animal is more active than in an adult, and consequently a greater amount of oxygen enters its system; a fact which is attested by the temperature of its body being higher than that of its parent. As this oxygen cannot

\* *Vegetarian Messenger*, vol. vi, p. 9.

again be separated from the body without being in union either with carbon or hydrogen, it is indispensable that both of these elements should exist largely in the food of the young animal. But it is quite as indispensable that the food should contain materials fitted for the increase of its growing frame. Both these conditions are united in the milk of the mother. I subjoin the composition of the milk of several animals :—

	Woman.*	Cow.†	Ass.‡
	PLAYFAIR.	PLAYFAIR.	PELIGOT.
Casein . . .	1·54	4·0	1·95
Butter . . .	4·37	4·6	1·29
Sugar of Milk . .	5·75	3·8	6·29
Ashes . . .	0·53	0·6	
Solid Matter . .	12·19	13·0	9·53
Water . . .	87·81	87·0	90·47
	100·00	100·0	100·00

Casein is precisely the same in composition as animal flesh, and hence supplies matter adapted for the growth of the body. Butter and sugar are destined for the support of respiration, and consequent maintenance of animal heat. Butter is a substance admirably suited for this purpose; for being of a combustible nature, it yields much heat by its union with oxygen. Sugar also is well adapted for the support of respiration, from causes which I explained in my former lectures. The milk of the ass is very similar in composition to that of woman; both are remarkable for their large proportion of sugar. The milk of the cow contains more casein and butter, and less sugar, than that of either of the previous animals. The ashes of milk consist principally of common salt and the earth of bones. It also contains potash and oxide of iron. The soda of the common salt is necessary for the formation of bile, as I stated in my last lecture, whilst its muriatic acid aids in the process of digestion. In milk, therefore, we find united all the conditions for the life of a young animal. Its rapid respiration, and the high temperature of its body, are supported by the butter and sugar of the milk. The casein furnishes matter for its growth, and the ashes the materials for the formation of the bones, and necessary constituents of the blood.—Dr. LYON PLAYFAIR.

\* The milk was taken from a farmer's wife, a strong healthy female, of twenty-eight years of age. The specimen analyzed was obtained on the twenty-first day after her confinement, the child being her third; her food consisted principally of gruel. She was confined to bed; and on this account the casein may be in smaller quantity than usual, and the butter in excess.

† The analysis of the milk of the cow is the average of several analyses of milk taken when the cow was in the field.

‡ Peligot, *An. de Ch. et de Phys.*, vol. lxii., p. 432.

#### EXPERIENCE OF A MINISTER.

For the last five or six months I have lived almost exclusively on a Vegetarian diet, and am convinced, by my own experience, of its adaptability to the physical, mental, and moral well-being of man. I earnestly desire that great success may attend your enterprise.—H. G. C.

#### ENORMOUS DEMAND FOR SEA-WEED.

The great demand for sea-weed manure, the high price it brought, and the great breadth of ground devoted to potato planting this season, may be inferred from the fact, that it is computed by those who have the best opportunities of forming an accurate estimate, that the very large sum of £10,000 has been paid for sea-weed this season at the Galway docks alone. If we take into account the quantities which have been disposed of at Oranmore, Kinvarra, Ballyvaughan, Barnas, and the other creeks and landing places within the bar, the cutting of sea-weed this season must have realised upwards of £13,000. It has been conveyed to a considerable distance, by boats along the lakes, by carts on the road, and even by railway.—*Galway Packet*.

#### I WAIT FOR THEE.

The hearth is swept—the fire is bright,  
The kettle sings for tea :  
The cloth is spread—the lamp is light,  
And white cakes smoke in napkins white,  
And now I wait for thee.  
Come, come, love, home ; thy task is done ;  
The clock ticks list'ningly :  
The blinds are shut, the curtain down,  
The warm chair to the fireside drawn,  
The boy is on my knee.  
Come home, love, come ; his deep fond eye  
Looks round him wistfully,  
And when the whispering winds go by,  
As if thy welcome step were nigh,  
He crows exultingly.  
In vain—he finds the welcome vain,  
And turns his glance on mine,  
So earnestly, that yet again  
His form unto my heart I strain,  
That glance is so like thine.  
Thy task is done—we miss thee here,  
Where'er thy footsteps roam,  
No heart will give such kindly cheer,  
No beating heart, no listening ear,  
Like those who wait thee home.  
Ah ! now along that crisp walk fast  
That well-known step doth come ;  
The bolt is drawn, the gate is past  
The babe is wild with joy at last—  
A thousand welcomes home !  
—*The Leisure Hour*.

## THE PRIZE ESSAYS.

WE are happy to call attention to the announcements respecting the two Prize Essays suggested at the Annual Conference of the Members of the Society, and notwithstanding the unlooked for delay in this notice, we are informed that it is to be accounted for in the fact, that suggestions have been made for increasing the amount of the Prizes, without, at the same time, departing from the spirit of the course sanctioned at the Conference.

The selection of the first subject, we regard as very happy, in going to the root of the claims of Vegetarianism on public attention, and as the subject is easy to all who are conversant with the merits of the system, we may well hope for essays of practical value upon such a comprehensive text. With the opportunity, it is not hard, we hold, to convince even the mere stranger who never before thought twice of his dietetic practice, if at all gifted with intelligence, and in the habit of reasoning otherwise, as to "The Importance of Vegetarianism in Connection with the Physical, Intellectual, Moral, and Social Improvement of Society," and wherever the difficulties of conversion from prevailing custom may be found, to produce this conviction is, of course, *our* work, and the primary duty we have to discharge, change of practice resting wholly with the individual.

The subject of the second essay relates to social improvement and increased usefulness

amongst Vegetarians themselves; and if it expose the fact that any essay on "The Best Methods of Promoting the Stability and Zeal of the Members of the Vegetarian Society, with Suggestions for Removing the Hostility of their own Families to the practice of Vegetarianism," is required, or expected to be useful, it does no more than indirectly state that prevailing customs have strong hold on man in all his social relations, and that the family circle is often the greatest impediment to the adoption of improved habits of diet. Assuming thus that Vegetarianism is truth, its adherents, as "the salt" of a reform in diet, need well to both understand their position and obligations, as well as to know how best to convert the early hostility of family influence (the commonest impediment encountered) into aid and example in the furtherance of the good and happiness of society. We thus hope for something likely to be useful on this subject also, and if it stimulate the zeal of our established friends, whose whole family circle are happy enough to be at one with them, whilst those less advantageously placed are also benefited by wise suggestions from the successful experience of others, a preparation for far more extended usefulness will thus be secured to our friends, the full advantages of personal preparation being essential to any extended efforts for the advancement of the movement.

## ENGLISH COOKERY.

WE extract a curious article from a popular periodical,\* which, if of no further use than to lead to the questioning of the prevailing confidence in English cookery, may be of some little service. The matter is a translation from the letter of a German lady tourist, whose observations reach the public of her country through the aid of the newspaper:—

"In the roasting and boiling of their meat, the English still adhere to the antediluvian traditions of their forefathers. They take enormous pieces and fling them into a kettle, or brown them on a spit so as to change their outward appearance, the

inside remaining red and raw. The London hotel-keepers divide their store of meat into two sections, viz., into steaks which are broiled for individual customers, and into joints of such gigantic size that two of them would suffice to feed all the functionaries and clerks of the Vienna Hofkaulei. These enormous lumps of meat are taken from the roasting-machine, and, redolent of blood and gravy, handed over to the guests.

"English gardeners produce beautiful vegetables; especially cauliflowers, of such enormous size and exquisite flavour, that I have never seen or heard of the like in any other country. But to admire them, is all

\* DICKENS'S *Household Words*, No. 308.

that is vouchsafed to the stranger ; for every thing green is, in this country, dished up in a shockingly natural condition. Green peas, for instance, are not even thoroughly done—they are simply moistened and heated.

“The chapter of puddings I should like to skip, but for my deep sense of the tourist's duties. There is a fathomless gulf between English and French puddings and pastry. In England, all is awkwardness and stagnation of ideas, while the French pastry-cook is nearly an artist, and all but a poet. The crust of London pastry, even when fresh, is tough and tasteless ; and those sweetly sour things, rhubarb tarts and puddings, beggar description. Enormous quantities of this terrible dish are daily consumed in London, to the signal dismay of the unintentional looker-on. When I consider the lamentable errors of British cookery in this respect, I fall involuntarily to look for a practical remedy. The inhabitants of this mighty isle are great and glorious in everything they undertake, and I see no reason why they should be so much behindhand in the culinary department of household science. Only a few days ago I met a friend from Bavaria, a man who had lived there many years in the British capital. That man's reminiscences cling, with deep and earnest passion, to the ‘dampfundehr’ of his own country, and he gave me so harrowing an account of his sufferings, he spoke so feelingly of the dreadful qualities of the British puddings, that I resolved, if possible, to find the means for the removal of this odious grievance ; and I have found the means. The culinary condition of the English is so bad, that nothing but a root and branch reform will ever do them good. With respect to pastry and sweetmeats, there is but one way, and one way only to stem the tide. Let Parliament decree that a Vienna Mehlspeis Köchin,

or a female cook of puddings, be forthwith engaged, brought over to England, and endowed with a salary, which ought at least to equal the sum which was paid to JENNY LIND, for the purpose of enabling so meritorious a female to devote all her energies to the good of the nation. The money laid out for such a purpose would bear an interest in health, comfort, and enjoyment, when no trace remains of the fabulous sums which were paid for the warbling of the Swedish Nightingale.”

Some of the imperfections in cookery referred to, are striking enough, as the “enormous lumps of meat, redolent of blood and gravy” ; but we cannot so much appreciate the remarks about pastry and puddings, considering that the knowledge of Vegetarian cookery amply meets the demand for anything in this direction, surpassing, as it does, anything we have known in our travels either in England or on the continent, where the taste for preparations of this character has certainly to be formed.

The cooking of vegetables, again, we hold, is not fairly presented ; for here, as in the particulars of pies and puddings, and the wide range of farinacea, we will not permit what is found in London to be taken as representative of British cookery.

Whilst, therefore, we will listen to the teaching of the pastry woman from Vienna, *when she arrives*, we are thoroughly aware that the future of cookery will make it necessary that the claims and principles of a purer system of living shall be recognised and put in practice, and that this change will be more identified with Great Britain than Germany or France, in the secession there will be from both the “enormous lumps of meat” and the “greasy messes” we have long recognized as stumbling-blocks in the ways of progress.

## MISTAKEN DESTRUCTION OF SMALL BIRDS.

“It is a common saying, that ‘where birds frequent there are insects,’ and this is correct as far as it goes. But an entomologist, on finding a locality where birds are scarce, or where they only come to breed, or where they are destroyed by foolish farmers as fast as they come, says, ‘This is the place for insects,’ and straightway fits up his net, and daubs his sugar on the trees.

“Cheshire is a very heaven for an entomologist. The birds are destroyed without mercy. Sparrows are scarce in many villages, so the insects ravage the crops, when they themselves ought to have filled the crops of the birds. The sparrows, chaffinches, greenfinches, and bullfinches are hunted down, and all but exterminated ; even the

beautiful blue tit, perhaps the most useful bird we have in a garden, is shot in Cheshire, by men who do not know their friends. They see him hanging and peeping into every crevice ; around every twig he goes, and every time he bores into a bud he brings out an egg, or larva, or a pupa, and is punished—nay, destroyed—whilst doing his best to destroy the vermin which nature gives for his food. I have visited several villages in this district, where sparrow heads are paid for by foolish overseers, and have invariably found farmers grumbling about “t’blight it apples,” ‘crumblod plums,’ ‘cherry trees wi’out leeaves,’ ‘blotched pears,’ etc., and blaming all sorts of thunderstorms, close or sultry days, bewitched trees, etc., but never

once blaming themselves for destroying the things sent by nature to prevent the fruits of the earth from being eaten up. I have visited land infected with cockchafer's larvæ, and have heard men who ought to know better, say, that 'between th'crows and th'grubs th'crops 'er spoilt,' and priding themselves that they have at last got rid of one of 'th'varmin—th'crows.' I have seen patches of turnips, half an acre each, with one or more grubs in every plant, and have seen the crows and starlings shot down or chased away from places not yet much injured, when, if let alone, they would have cured the disorder as they devoured the larvæ, and the week following have heard that 'th' corner where them there crows was goo' hes clean gone, every turmit rotten.'

"I have spent much time in trying to convince my prejudiced friends that the crows and other birds were their best friends; that they were the enemy nature had sent to eat up and destroy the grubs and insects; that one crow did more good than two men could do; and that one sparrow destroyed more larvæ in one day than several men could. To convince a farmer that sparrows are useful and valuable to him in the face of his peas rooted up, is not easy; but to convince him that chaffinches and bullfinches are prizeable on his estate, whilst the buds and blossoms of his cherry and gooseberry trees are strewn on the ground, is a much more difficult task; and to convince him that crows are worth paying for on his land, with the fact that sundry potatoes which he has lately planted are rooted up before his eyes, is a herculean task, especially when we take into consideration his antecedents, and when we consider how he loves to do as his 'fayther' and his 'gronfayther' did before him. Yet this is the task which the entomologist, who loves his neighbour, has to undertake and carry out. To show the agriculturist that in consideration of about four or five weeks' food, half in spring and half when the crops are ripe for the sickle, his feathered friends will keep down the natural enemies of his crops, and ensure him an average return. To show him that every bird on his estate is money in his pocket, is a difficult undertaking, but is, nevertheless, the fact. The most I can get the farmers to grant is, that robins and thrushes are innocent things, because they don't eat corn; they will not admit that they are useful, but, being innocent, they let them live.

"I will now give you the food of these birds, in order to show how useful they are to the agriculturist, and how destructive to the food of the entomologist's cabinet. In

winter the granivorous birds feed upon the seeds of grass and weeds of every description, thus saving the farmer much labour; they also obtain berries and other wild fruits, and a few stray grains of corn around stacks and barn doors. In spring they obtain food from buds and young shoots of trees and shrubs, and sometimes get a good breakfast of pea, turnip, or cabbage seed, with mustard or cress as condiment, and shortly afterwards have a young brood to provide with soft food, and the larvæ, now just beginning to ravage the trees and grasses, supply them with the food they want, and without which the young cannot live. 'See that sparrow i'th apple trees,' says the farmer, 'he's biting th'bud off.' Look at the bud: it is a crooked, gnarled thing, with a small hole in it—empty! Look at the next bud: in it you find a small grub eating the very centre of the shoot, and thus stopping all growth. This is *argyrosetia curvella*, a lepidopterous insect, belonging to a genus which soon puts a stop to the healthy growth of fruit and forest trees, and shrubs, where birds are scarce. See that chaffinch on the white or black thorn; he is now on the plum tree. Watch him how he hunts about; he is after this genus; his food seems scarce. Oh! he is on th'flower bed. See how he pulls that bonnie white rocket. Ah! ah! ah! he has got a larvæ; that is *plutella porectella*, Lin., a species which entirely prevents the growth of this beautiful flower in many localities. Listen to the chatter in the cherry tree. See how the leaves are pulled asunder, and away goes the larvæ of *penthina cynosbana*, Lin., which, if left, would defoliate the tree. In summer the same sort of food, with a few ripe seeds, satisfies them; and in autumn, when the grain is ripe and the trees overburthened with a glorious crop, surely a few grains may be spared for such good friends before it is housed. If you look at rooks, starlings, and thrushes, open the crop of each, and you will find that none but an entomologist has any right, or any pretence whatever, to destroy one.

"Let us now take the food of the small soft-billed birds, and we shall see that, destructive as the hard-billed birds are amongst weeds, seed, and larvæ, the soft-billed birds play a most important part amongst the 'aphideæ' and 'ichneumonideæ.' Without them, in many seasons, our fruit trees would be so choked up with what is generally called blight and honey dew, that they would be unable to take the benefit of the night or morning dew, and so could not ripen any fruit. It is true a shower of rain clears all the aphides away, but showers of rain do not come every day in dry seasons. And then we have the whole family of



ichneumons to be kept down by the soft-billed-birds; if they were not checked the hard-billed birds would be short of food for their young. The ichneumonidæ are principally bred and fattened upon lepidopterous larvæ, so that, without a check upon them, lepidoptera would soon become things that were, but nature, in its infinite wisdom, has provided the check which man, in his ignorance, shoots down, or at most lets live because he thinks it innocent. When birds are scarce from want of shelter, as upon the sand hills

of our coast, lepidoptera abound; but even here nature sends a check upon them, and upon the ichneumonidæ, the ground builders breed and find food for their young on these sterile wastes. Skylarks, titlarks, and cuckoos are in profusion during summer, and finches breed all round the waste; and though finches are true seed feeders, they make their young fat, and sing upon insects alone, until their proper food (seed) is ripe."—MR. C. S. GREGSON, in *Historic Society's Transactions*.

## THE CONTROVERSIALIST AND CORRESPONDENT.

### DOCTORS DIFFER.

DEAR SIR—A friend of mine, who had been living in the Vegetarian practice for a period of about two years, with benefit, had occasion to place himself under the care of a hydropathic doctor, who was by no means certain that the Vegetarian practice would suit all constitutions; but, from the progress my friend made, whilst under his hydropathic treatment, the doctor informed his patient that he felt satisfied the diet would suit any constitution. Some time after, my friend was advised to consult an allopathic medical man, who at once condemned the Vegetarian diet, and ordered beef steaks, fat pork, and cod-liver oil; this treatment has been followed for a reasonable time, but whether with benefit to health or not I do not take upon me to say. I have, however, learned that the patient has again returned to Vegetarian diet for a few weeks, and rejoices in the change already, as adding to his real enjoyment of life.

In another case, a female patient was ordered by an allopathic doctor to adopt the Vegetarian diet, and this, with medical treatment, was followed for about five months, with what result I cannot say, but the woman has been induced to consult a hydropathic doctor, who has ordered her to take mutton chops, fat meat, etc!

I am, yours truly,

D. J.

It is quite notorious that medical prescriptions are too often influenced by the appetite of the patient, and especially must they be governed by the degree of knowledge pertaining to diet, in the patient, as well as in the practitioner. The principles of correct diet have very rarely been studied, and, till recently, little or no public attention has been drawn to the practice of abstaining from the flesh of animals, as the best guarantee against the contracting of disease. It is found, however, where tried, that *all* sound medical treatment is largely accelerated in its beneficial effects by the Vegetarian practice of diet, and that much less medicine is required to produce its results, than when the flesh of animals is used. In the want of knowledge of medical men, however, there is a presumption which much impedes the arriving at truthful con-

clusions. They see the poor and the starved living on refuse, and "deprived of flesh-meat," and forgetting their other disadvantages of intemperance, filth, and foul air, these are the only instances which present themselves to their minds of abstinence from flesh, and for want of real comparative cases by which to judge, they are led to condemn Vegetarianism. The true Vegetarian practice, however, has nothing to do with such a false state of living, but is richer and more complete than any other, in its stores of fruits, roots, grain, and other vegetable products, and when knowledge shall have demonstrated this, so as to compel the attention of the public as well as of medical men, the interests of health and life will be immensely advanced.

### OVERLOADING THE TRUTH.

The following is a communication from a correspondent, presenting a not unfrequently advanced erroneous impression of the practical carrying out of the Vegetarian system.

SIR—As a phrenological examiner, I am induced to ask you, if we are not brought to a stand-still as regards the doctrine, that we are not to take life, when we consider the ravages of wild locusts in many parts of the globe. England has certainly no wolves, but she has adders and snakes; are we not to destroy these reptiles, and rats, and such like? Life is life to the snake and salmon, or duck. I have tried Vegetarianism and teetotalism, and am still an anti-tobacco advocate, believing that the use of tobacco weakens more than a piece of cheese, or even a roast chicken. I want to know your opinion upon this anti-killing doctrine before I openly advocate it, for I have been out of society for the last five years, by abjuring flesh-meat, etc.

Yours, etc.

ECONOMY.

We hardly need to say, except for the information of the mere strangers, that *abstinence from flesh*, from whatever motive it may be brought about, is all the Vegetarian Society insists on in its members, and thus the curious questions of our correspondent are more or less mistaken. As we have,



however, in one form or other, constantly to deal with objections, fair and unfair, to the positions we advance, we say that killing for food, at least, is offensive to benevolence in undepraved habits, and beg to remind our inquirer, that if for protection to life, or otherwise, the destruction of wolves, adders, snakes, and rats, becomes necessary, it is only necessary *not to eat them*, and there is no difficulty to be got over that we see.

As to being out of society for practising Vegetarianism, we fear our correspondent has adopted some strange crotchety plan of viewing society, since we have lived in society as a Vegetarian for many, many years, and meet no difficulties anywhere, but are always able to help others on in this question, and, as life advances, find society more and more intelligent, courteous, and grateful for the advocacy of our principles. In short, an intelligent and thoroughly established Vegetarianism is about the best card we know of in relation to the philanthropy of external life, because it begins *at the beginning*, and in regulating "the temple of the spirit," embraces or makes every other good thing easier of attainment.

#### MISTAKEN VIEWS ON DIET.

DEAR SIR—I entertain the following sentiments as to diet, and would take it as a great favour if you would give them your criticism.

I believe in the universal application of the principle enunciated by the Apostle, "The things that were written aforetime were written for our learning." In connection with this I believe that GOD gave to the world, through the Jewish economy, a complete sanitary and dietetic system, fitted in every way to secure the largest amount of physical good to mankind, if they would give it due attention. Into that system the flesh of animals entered very largely. And what is the most remarkable thing about it is this, that those engaged in the priestly office—whose intellect required to be purest, and whose morals required to be purest—were particularly cared for in this respect.

Then we have various instances in the Old Testament, where angelic visitants shared in hospitality where the flesh of animals was the principal article. Our Saviour, too, used fish on two miraculous occasions; performed a miracle on behalf of his disciples, "who had toiled all night and caught nothing," and "eat a piece of a broiled fish." And, in directions given to the early Christians concerning a matter of dispute, the using the flesh of animals is not condemned, but allowed. Then, all over the earth animals are killed and eaten as food, and in some parts (the frozen regions for instance), the inhabitants have nothing else to live upon; from all which I deduce, that the true system of diet is that which combines vegetable and animal matter in right proportion and good condition. And then, the fact that you can neither eat nor drink without destroying life, is worthy of attention.

At the same time, GOD has left every human being free to eat and drink as his conscience directs, when guided by an enlightened understanding.

Glasgow.

B. J.

Want of space, and indisposition to repeat what has been often presented in our pages already, compels us to recommend our correspondent to inform his mind a little on the subject of Vegetarian arguments. Before begging all these questions, it would be well for him to read what will be found in the Supplement to the last and present volume of the *Messenger*, including the Lecture of the Rev. W. METCALFE, M.D., of America, in our last number.\* The *facts* referred to are all met, in one form or other, in the matter so often placed before the public; and for the conclusions of our correspondent otherwise, some require proving, and others have no argument in them, as the references to the flesh-eating practices of the world, which carry no authority, if wrong, any more than the prevalence of error otherwise, does so in relation to established truth. One remark, however, we may make with advantage, and that is, that no moral obligations are urged in the advocacy of Vegetarianism; abstinence from the flesh of animals, from any reason whatever, being sufficient for the purposes of organization, without its being held necessary to entertain any code of opinions upon the subject. As the apostolic decree is referred to, we may, after the above, remind our correspondent that it was from "things strangled and from blood" that the early Christians were enjoined to abstain, neither of which it now seems worth the attention of modern Christians (and probably our correspondent amongst the rest) for one moment to care about; fowls and other birds, with the lean of flesh (which owes all its red colour to the presence of blood), as well as *pig's blood*, being constantly consumed without a thought of hesitation.

The deduction of our correspondent is inexcusable as an apology for the mixed diet, as well as the reference to destroying life as essential to eating and drinking, both of which, when facts are appealed to, are mere assumptions.

#### IMPROVED HEALTH FROM ADOPTING VEGETARIAN DIET.

DEAR SIR—I have lately met with the most extraordinary case of recovery by rigid adherence to the Grahamite diet. A young man visiting our town called upon me a few weeks since, hearing that I was a Vegetarian; he is from the neighbourhood of Truro, fifteen miles from this place. He told me he was extremely debilitated

\* Supplement to the *Vegetarian Messenger*, No. 78.

and thin, subject to spitting of blood, and in fact apparently on the verge of the grave. A friend lent him GRAHAM'S *Science of Human Life*, and he commenced, about twelve months since, to live on bread and fruit only, which he adhered to for nine months. He now takes a greater variety of food but always simply cooked, and one kind at a time—if he eats fruit, he makes his entire meal on it. The spitting of blood left him in six weeks, but for three months he suffered amazingly from depression and debility, so that he was obliged for a time to leave his friends and reside at a distance, that he might not be continually harassed with their fears and doubts about his starving himself. He persevered, and after about three months he found himself rapidly gaining every way, and again returned to his friends, who were surprised to see the improvement in him. He says that he really enjoys life, and existence, which was once a burden to him, has now become a pleasure.

This one instance coming under my immediate observation has been very gratifying to me, as confirming the truthfulness of our beautiful principles. The only drawback I feel is that I have not been more particular myself, both as to the quality and quantity of my food, in consequence of which I have not experienced the advantage that my worthy friend has.

It appears to me quite evident that if mankind always lived precisely as they should live, they would—as a general rule—pass through the several stages of life from infancy to old age without sickness or distress, enjoying through their long protracted years, health, serenity, peace, and individual and social happiness, gradually wearing out their organism, and finally lying down and falling asleep in death without an agony, without a pain.

I am, dear Sir,

Yours very sincerely,

St. Columb.

H. W. J.

#### IS PORK FIT FOR HUMAN FOOD?

SIR—I send you the following extract from a lecture delivered at Lewes, Sussex, by an eminent Veterinary Surgeon, about six years ago:—

“There are few *external* evidences of measles or diseased pork, but if the animal is killed, its flesh will be found studded always with small white spots, each of which spots, if carefully examined by the microscope, will be found to contain a peculiar kind of *hydrated insect*. *Thousands and tens of thousands exist in the flesh of pigs*, and the disease is improperly called measles. Irish pigs are far more prone to it than English pigs.” Whether such flesh is fit for human food or not I will leave it to the decision of those acquainted

with the circumstance, “that every one of those spots (and there are fifty in the space of two or three inches), contains a living creature, capable of propagating its own species, and if it cannot *live* in the human body, it can at least for some time resist the action of the pickle in which it is preserved.”

Soon after this lecture was delivered, an eminent Parisian physician stated that consumption, goitre, itch, scurvy, and king's evil, were the result of consuming pork in any shape; he even went further and said insanity was included; and to strengthen his argument, stated that the Jews of all nations enjoyed a comparative immunity from *all* these complaints.

It has occurred to me that this matter may be acceptable, as corroborative evidence of the unhealthiness of swine's flesh.

I am, Sir,

Your humble servant

April 2nd, 1856.

J. B. N.

#### HEADACHES AND DYSPEPSIA.

DEAR SIR—I beg to submit the following, extracted from *Reynolds's Miscellany*, in reply to the inquiries of a correspondent.

“I once belonged to a numerous and pitiable class of sufferers. My life was rendered burdensome by frequent headaches. I had recourse to various kinds of medicine, but in vain; at least I never by such means obtained more than temporary relief. But about ten years ago I was persuaded to discontinue the use of *Animal Food*, and from that time to this have scarcely ever felt a return of my old complaint. I am induced to make this communication in consequence of noticing in your last week's *Miscellany*, a recipe recommended to ‘A Constant Subscriber.’

“The remedy you prescribe may be as good, or even better than any other of a merely medicinal kind. But I have a strong conviction that dyspepsia (which, as you intimate, is no doubt the chief cause of headaches) is in a great measure the result of our *flesh-eating propensities*, and that in a large majority of cases no medicine can effect a lasting cure while the patients partake of any dishes consisting of animal food. By abandoning it myself I have got rid, not only of the headache, but of several other complaints, such as rheumatism, pains in the chest, and a troublesome cutaneous disorder. Will you be so kind as to let your correspondent know this through the medium of your popular periodical, as perhaps he and others may be induced to follow my example, and possibly may obtain a similar exemption.”

I am, dear Sir,

Yours truly,

R. B.

## THE VEGETARIAN TREASURY.

### THE ADVENT OF SPRING.

“How wonderful is the advent of Spring!—the great annual miracle of the blossoming of AARON'S rod, repeated on myriads and myriads of branches!—the gentle progression and growth of herbs, flowers, trees—gentle

and yet irrepressible, which no force can stay, no violence restrain—like love, that wins its way and cannot be withstood by any human power, because itself is divine power. If Spring came but once in a century instead of once in a-year, or burst forth with the

sound of an earthquake, and not in silence, what wonder and expectation would there be in all hearts to behold the miraculous change! But now the silent succession suggests nothing but necessity; to most men only the cessation of the miracle would be miraculous, and the perpetual exercise of God's power seems less wonderful than its withdrawal would be. We are like children who are astonished and delighted only by the second-hand of the clock, not by the hour-hand."

#### THE MODEL OF ALL FOOD.

There cannot be the slightest doubt that the future health and constitution of the adult in a great measure depends upon its judicious and generous treatment when young. Nature has pointed out to us, in the milk of the mother, not only the proper food of the child, but has exhibited also in it the model after which all food should be prepared. I do not mean that the adult should receive the various constituents of its food in the same proportion as the child, but that none of these constituents should be absent. In the milk of the cow, the amount of unazotised matter, or of the part of milk destined for the support of respiration, is only about double that of the azotised portion, or of that portion which forms flesh. In the food of adult cattle, the proportion of the former to the latter is about six to one. But the unazotised constituents of the food of adults consist principally of starch, sugar, and gum; whilst those in the food of children consist of butter and sugar. The butter contains a very large amount of carbon and of hydrogen, and therefore a less quantity of it suffices to sustain the heat of the body than of any of the other substances now mentioned. Thus, milk is actually better adapted for the support of the rapid respiration of a young animal than other kinds of food. The large proportion of casein in milk is obviously indispensable to furnish materials for the rapid increase of the body.—DR. LYON PLAYFAIR.

#### THE PATAGONIANS.

The advocates of a vegetable diet may be somewhat puzzled when they learn that these colossal Patagonians subsist entirely on the flesh of wild animals and horses. On the other hand, it will be a satisfaction to the Vegetarians to find that these overgrown flesh-eaters are among the most stupid, degraded, and repulsive of barbarians.—*Chambers's Edinburgh Journal*.

#### INTRODUCTION OF THE USE OF FLESH AMONG THE PHœNICIANS.

The first introduction of animal food among the Phœnicians, arose from the following in-

cident, as related by NEANTHES CYZICENUS and ASCLEPIADES CYPRISES. In the beginning no animal was sacrificed to the gods, nor was there any positive law to prevent this, for it was forbidden by the law of nature. In the time of PYGMALION (a Phœnician who reigned in Cyprus), however, an occasion occurred in which it was thought necessary to redeem life by life, and an animal was sacrificed and totally consumed by fire. Some time after the introduction of this practice, a part of the burnt offering happening to fall on the ground, the priest picked it up, and burning his hand in the action, in order to mitigate the pain, applied his fingers to his mouth. Enticed by the flavour of the flesh, and unable to restrain his eager desire, he ate himself, and gave part of the sacrifice to his wife. When PYGMALION was made acquainted with this atrocity, he caused them both to be thrown down a rock, and gave the priesthood to another; the new priest soon fell into the temptation of his predecessor, and was punished in the same manner. His fate, however, did not deter imitation, and that which was committed by many was soon practised with impunity by all.—*Porphyr. de Abstin. etc.*

#### ARTISANS' HOMES.

I cannot but express my sympathy with those parents who are compelled to live in the miserable tenements which crowd our large cities. It is not possible to conceive, in a civilized or Christian land, worse circumstances for the right upbringing of the young, than those in which numbers of our respectable artisans are placed. The house is small and confined, because property is valuable, and rents are exorbitant. There is little light and little air; order is hardly possible; cleanliness difficult; taste out of the question. All that meets the eye without is still more uncongenial. The common stair is coated by the mud of the crowded inhabitants of the various flats to which it leads. The street or lane is wet or dusty, and always filthy. The lark in the cage has some grass beneath his feet, but the children have none for theirs. The air is loaded with smoke and smells of every description, from what is contributed by the kennel below, up to the tall chimney that vomits its vapours and black stream above. The blue sky is seldom seen in the narrow interval of roofs overhead, or through the canopy of smoke. Is this a *home* in which to enjoy life and rear a family? Yet even this home is, in most cases, uncertain. No attachment can be formed to its walls, such as even as a prisoner forms, after years of confinement, to his cell. No attachment can be formed to its neighbourhood or its neigh-

bours, for these are for ever changing. The workman must follow his work, and if that fails in one place he must seek it in another. And thus, as the Arab who has to move his tent when the pasture is consumed, requires to have such a tent as is easily and rapidly moved, so many of our workmen, having to hire their house from month to month, never burden themselves but with the scantiest supply of furniture, and wander hither and thither, from street to street, from city to city, having no feeling of rest or home anywhere, being strangers everywhere. Schools, churches, neighbours, employers, never two years the same. Why do I mention such things here? To awaken sympathy with the difficulties which many of our working classes have to contend against; to make those who take an interest in them, see what an important bearing steady work, and a fixed and comfortable home, have upon the education and character of our population; to turn the attention of every reader to the consideration of whatever feasible plan is proposed for combining the freedom and independence of the country with the social advantages of the town to the workmen; to make intelligent artisans careful what house they select in which to rear their precious offspring to good and to happiness; to implore every man to whom God has given the unspeakable blessing of a home among the green fields, the sunny skies, and cheerful scenes of our beautiful country, to beware how he lightly gives it up and exchanges it for a filthy village, or a den in some dark corner of our crowded cities; and, finally, to remind landlords in town and country, that God has laid few more solemn responsibilities upon a man than the power of assigning a home for the upbringing of immortal souls, and that they must take care how a spot so sacred is made suitable for such inmates. At all events, if ever our home education is to be improved among the masses, we must also improve the homes in which it is to be afforded; while all parents would do well to remember how much, in every case, home education depends on the health and happiness of the children, and how these again are so much connected with a well-aired, clean, and cheerfully situated home.—Rev. NORMAN MACLEOD.

#### SYMPATHY FOR ANIMALS.

If it be allowed that brute animals are more than mere machines; have an intelligent principle residing within them, which is the spring of their several actions and operations; men ought to use such methods in the management of them, as are suitable to a nature that may be taught,

instructed, and improved to his advantage; and not have recourse to force, compulsion, and violence. Brutes have sensibility; they are capable of pain; feel every bang, and cut, and stab, as much as man himself, some of them perhaps more, and therefore they should not be treated as stocks or stones. It is lamentable to think, that any occasion should be given for remarks of this sort, at a time when the world is possessed of so many superior advantages; when mankind exceed the pitch of former ages in the attainments of science. But the fact is notorious, maugre all the privileges we enjoy under the improvements of natural reason and the dispensations of religious light, cruelty is exercised in all its hideous forms and varieties. Animals are every day perishing under the hands of barbarity without notice, without mercy; famished, as if hunger was no evil; mauled, as if they had no sense of pain; and hurried about incessantly from day to day, as if excessive toil was no plague, or extreme weariness was no degree of suffering. Surely the sensibility of brutes entitles them to a milder treatment than they usually meet with from hard and unthinking wretches. Man ought to look upon them as creatures under his protection, and not as put in his power to be tormented. Few of them know how to defend themselves against him as well as he knows how to attack them. For a man, therefore, to torture a brute, shows a meanness of spirit. If he does it out of wantonness, he is a fool and a coward; if for pleasure, he is a monster. Such a mortal is a scandal to his species, and ought to have no place in human society.—*The Future Life of Brutes.*

#### SONNET.

I heed not flesh of beast, nor fowls, nor fishes;  
 I crave no eastern zest in dish of mine;  
 I hate the cook's proud art and studied dishes;  
 I fever not my blood with juice of wine.  
 Give me the bloodless root, the pulse, and  
 grain,  
 Which God's good hand in their own time  
 doth bring;  
 Pluck me the fruit which hangs with purple  
 stain;  
 And water draw me from the deep, cool  
 spring.  
 For me shall die no bleating lamb nor kine;  
 The timid deer the woods unscared may  
 roam.  
 I'd fill my cup from nature's brooks divine,  
 That o'er the crag in noisy cascades foam.  
 Health tints my cheek with many a rosy  
 dye,  
 Mine eye is clear and bright as sun-lit sky.  
 H. Y. J. T.

## THE ANNUAL MEETING IN GLASGOW.

Our readers will perceive, from the announcements of our number, that the next Annual Meeting of the Society has been fixed to be held in Glasgow. From the enduring attention with which the Glasgow Association has prosecuted its labours during the past three years, the officers of the Society could not better have chosen a place to meet in, nor one where the influence of successful operations will be more appreciated afterwards, than in that city.

A very happy addition to the numbers of guests present at the proposed Grand Banquet, will, no doubt, be secured through

the arrangements contemplated in connection with the excursion to the Highlands; and though Glasgow be somewhat distant from the greatest centre of Vegetarianism—Manchester—we may well hope to have an assemblage of Vegetarians fairly to represent that city and its stirring district of country, from the occasion being accompanied by these collateral attractions and facilities for travelling. We shall look for a large, and we doubt not, an important gathering of Vegetarians, as well as of the many friends of the movement, in their various stages of happy progress towards complete adhesion.

## THE AMERICAN AND

THE letter of Dr. METCALFE, given in our present number,\* is again suggestive of what could be done to combine the two Vegetarian movements of England and America. On two or three occasions has the proposition been made by our Society, in times past, thus to combine the members of the two Societies on the register of each country; but, though we have already many of the names of the American Society in our list of Honorary Members, there never was a registering of the members of our Society in America.

One leading reason for the omission referred to, was the want of strict organization in America, and the periodical issue of a List of Members, like our own Annual List, in which their native members would have been congregated, whilst those of our country were entered as Honorary Members, in exchange for their American members as Honorary Members on our list.

We much commend the purpose of Dr.

\* *Controversialist and Correspondent*, p. 43.

## BRITISH SOCIETIES.

METCALFE, in again bringing the subject before the American Annual Meeting, and trust that the subject will meet with careful attention. If the question were good, and once acceded to by the American Society (but without being carried out), it is now more important than formerly, when the American Society has, for the time, fewer means of communicating information to its adherents than formerly.

Practically, this step would be a decided gain to the American Society, in the issue of our List of Members to each member there;—the Honorary Members of our list—and since our improved postal arrangements permit the ready transfer of printed matter, there would, indeed, hardly be two lists required.

We shall wait for the consideration of this subject at the next American Annual Meeting, with much interest, being well aware of its great importance in adding to the sympathy and influence of the Vegetarian cause in both countries.

## DIETETIC REFORM.

PROGRESS is an indelible characteristic of the age. New inventions, improvements, and reforms, are always rife, and from the nature of the human mind, they must constantly occur. No era of the world's history can be cited where man has arrived at the ultimate perfection of his existence. Nor will the

human mind rest satisfied with what has been achieved. Having a standard of infinite perfection constantly before him in the works of the Divine Architect, man is constantly and commendably incited to new exertion of his powers, and in new directions. The field is vast, the variety endless. "The



noblest work of God is man" himself. And "we are fearfully and wonderfully made." To study man, his nature, powers, destiny, and the relation which he sustains to his fellow-man and to his Creator, becomes our primary duty. His present condition is certainly a mixture of happiness and misery, disease and health, strength and weakness, sin and virtue. He has fallen from the high estate in which he was originally created. But under all circumstances man is capable of improvement. He is never sunk so low as to be incapable of reformation, and he never in this world arrives at such a stage of perfection as to be beyond further improvement. In view of man's physical organization, not the least important subject concerning him is his dietetic character and habits. From time immemorial, the abuse of appetite has been a prolific source of disease, misery, and crime. It was indeed, according to the Mosaic history, the instrumental cause of the fall of ADAM. Of all animate natures, man seems to be comparatively the most frail and weak, and the most liable to disease and premature death. Why is this? It was undoubtedly designed by nature that every person should, unavoidable accidents excepted, live to at least "three-score and ten." Then, why do we not fulfil our destiny? Sickness or premature death is not natural. It is a violation of nature. It is caused by gross infringement of the organic laws of our being.

Experience and observation afford abundant evidence that habitual meat-eating was not designed by nature. In emergencies, such as journeying through wildernesses and forming new settlements, meat-eating may become temporarily necessary. But when the country becomes settled, the soil cultivated, society organised, and civilization advanced, it is then unnecessary and excusable. In view of the great diversity of farinacea, fruits, and vegetables which the soil abundantly affords, furnishing, as is proved by analysis, all the necessary elements of nutrition, and all the variety that can be desired by a healthy appetite, man is not satisfied, but is prone to neglect simple vegetable food and pure cold water, which alone have a healthy, refining, elevating influence, and he degrades himself by indulging in the gross, the stimulating, and the sensualizing. Travellers in crossing deserts sometimes fall short of provisions, and they are obliged to eat their horses. Now, suppose that after having thus formed this habit, they should continue to eat horses from choice after having arrived at their destination in "a land flowing with milk and honey." So it is with the meat-eating

world at present. It is an analogous case. It is maintained that meat-eating is necessary to sustain physical strength and endurance of fatigue and cold. But the peasants of Europe, who live principally upon simple vegetable food, are far healthier, as a class, than the Americans, who are proverbially a nation of dyspeptics, and a prey to fevers, which are caused, in a great measure, by our dietetic habits. Then compare the immense strength, patient endurance, docility, and intelligence of the vegetable-eating horse, ox, elephant, reindeer, etc., with the fitful, spasmodic, soon-exhausted strength and unmitigated ferocity of the lion, tiger, panther, hyena, and other beasts of prey. Dogs, when fed principally upon meat, become more ferocious, ungovernable, less intelligent, and more apt to kill sheep.—Peasants with either chronic or inflammatory diseases, who have been habituated to eating meat and high-seasoned food, drinking tea and coffee, or using tobacco, liquors, etc., are much harder to cure than those who have been accustomed to a temperate vegetable diet.

No benevolent person of refined feelings and cultivated mind, could be induced, except in a case of necessity, to butcher animals to eat, when enough food and to spare can be procured without bloodshed, by tilling the ground. Every one that eats meat does not butcher, but the task is devolved upon a few who follow it as a profession; and although the majority are thus saved the disagreeable task, yet they participate in the spoils, after the fact, by eating the carcasses. The butcher is not expected to become otherwise than coarse and unfeeling. He is not allowed in many countries to act as juryman in a cause of life or death. This fact alone, from analogy, would suggest serious doubts as to whether meat-eating was designed by nature, because nature's laws never conflict with each other. It is absurd to suppose, while the soil affords a superabundance of food, that nature should require man to be under the necessity of brutalizing himself and blunting all his finer feelings by habitually killing animals to supply himself with other and more stimulating food to indulge a depraved appetite! Then, what are the moral effects of slaughter-houses upon the community? Do they not constantly familiarize and suggest to the mind, especially of children, scenes of violence, cruelty, and bloodshed? And, is not human life cheapened thereby as a natural consequence? Does not meat-eating naturally encourage and foster those brutal and revolting scenes which generally disgrace the festivities attending holidays, such as cock fights, and the wilful



shooting and torturing of tame, unresisting animals, turkeys, geese, etc. The Vegetarian finds himself become instinctively very sensitive upon this point, and very properly so, unless it will be contended that violence, cruelty, and bloodshed, are useful in their way, and that the world has never been cursed enough with them.

Vegetables are sometimes abused. Sour-kraut—a disgusting, putrid concoction, a perversion of innocent cabbages—is a dish fit only for hogs, and starved ones at that. Its effects upon the human system cannot

be otherwise than hurtful, degrading, and demoralizing.

Before the world is a half century older, the fact will be more generally recognized and admitted, that there is a close and intimate connection between man's physical, moral, and religious advancement, and—dietetic reform. But few, comparatively, ever give this subject a thorough practical investigation. We are prone to follow established habits and customs, without asking any questions. — *Water Cure Journal*.

## THE CONTROVERSIALIST AND CORRESPONDENT.

### THE VEGETARIAN MOVEMENT IN AMERICA.

SIR—It is exceedingly gratifying to see the tokens of progressive improvement in the knowledge of Vegetarian principles, which are presented to the readers of the *Messenger*, in each successive number. There is obviously a spirit of inquiry excited in the public mind, and a desire to know something more concerning its principles awakened; and everything appears indicative of an ultimate triumphant result in Great Britain.

In the United States, I am sorry to say, the appearances are for the moment somewhat less encouraging; for while there are many Vegetarians interspersed throughout that country, and many others who think highly of the dietetic system, yet for want of a more efficient organization, and an appropriate periodical as the exponent of the American Vegetarian Society's principles, there is not sufficient unity of action, or practical evidence of the spread of Vegetarian reform.

It would be well, I am persuaded, for the American Vegetarian Society, at its approaching Anniversary, to make arrangements for obtaining as complete a list as possible of the *names* and *addresses* of every American Vegetarian, and forward them to the Secretary of the English Vegetarian Society, to be enrolled as honorary members of that Association. This would bring them into such a connection, as to receive information of whatever transpired, that was valuable, on this side of the Atlantic, in relation to the cause; and at the same time, be a kind of *Bond of Brotherhood*, that would essentially benefit the friends of Vegetarianism in both countries. These suggestions have been excited by letters, recently received from some of my American friends, showing they are sensible of their condition, and desirous of a more intimate acquaintance with what is doing here for the prosperity of the cause. I give the following extracts as illustrative.

My friend Dr. Mussey, of Cincinnati, writes thus: "By a newspaper received to-day from Manchester, I learn that you are in England. The paper contains one of Mr. SIMPSON's eloquent lectures on the favourite subject, and your motion for a vote of thanks. It must be delightful to you to witness the progress of this

cause in Old England. I wish I could enjoy it with you; but although the hope of seeing England once more is not quite extinguished, the prospect of it is faint. My health is good for a man approaching 76, but I should not consider myself warranted in the attempt, before completing what I hope to bring out on Hygiene; and if this shall be accomplished, there may be other insuperable impediments in the way. Will you please to present my sincere respects to Mr. SIMPSON, and congratulations at the success which has attended his efforts. The *Vegetarian Messenger* has come pretty regularly to hand, for which my thanks are due. Can you find time to drop me a few words? When did you leave home? When will you return? Is the progress of Vegetarianism in England more rapid now than at your last visit? Shall we be able to do anything more in the way of association on this side of the water? How delightful to contemplate the progress of truth to a final triumph in all the departments of knowledge through the efficiency of HIM 'who hath once appeared to put away sin by the sacrifice of himself.' "

I subjoin another extract from a letter from a friend in Philadelphia:—"I received a copy of the *Manchester Courier*, for which I am much obliged to you. I have read Mr. SIMPSON's beautiful and logical address on dietetic reform, and have been much interested thereby. It almost makes me ashamed, when I see progressive America so much behind *Beef-eating* England, on the subject of Vegetarianism. However, I trust we shall at length cleverly bring up the *rear* on that important reformatory movement. The world will not always remain in the dark on that subject. England has done nobly; or rather, I should say, a few choice spirits in Old England have done nobly in that reform. Success to them and their efforts! Mr. *Punch's* ridicule is finely met by Mr. SIMPSON. If we have nothing more troublesome than *ridicule* to oppose us in our reform, we ought to 'thank God and take courage.' "

Knowing, Mr. Editor, that a number of copies of the *Messenger* are regularly forwarded to Vegetarians in America, I transmit the above suggestions for publication, hoping they may attract their attention. In the mean time I shall address the officers of the American Vege-

tarian Society on this subject, and urge them to press the importance of this connection, on its members and friends at their Anniversary Meeting, in the coming Autumn.

Very respectfully,

WILLIAM METCALFE, M.D.,

*Foreign Corresponding Secretary of the  
American Vegetarian Society.*

We are happy to do honour to the suggestions of our excellent friend, Dr. METCALFE, knowing that he has, in concert with the Society in Great Britain, already suggested the exchange of honorary members between the two countries, of all Vegetarians on the Register of each Society. Without the appliances above referred to, this original suggestion certainly becomes more desirable even than formerly; and there is obviously no impediment whatever to the co-operation in the Vegetarian reform suggested by our correspondent, and if the Society in America would favour the organization here with all the names of their members,—those who are not already on our British list of Honorary Members—the practical effect of this would be to unite the two Societies, and most usefully to keep up the sympathy and influence of the movement on both sides the Atlantic. We shall rejoice to know that the matter is taken up by our American brethren.

#### COMPULSORY VACCINATION.

J. P. G.—A petition is being prepared against the Compulsory Vaccination measure, now in course of amendment, if not also one against the so-called *Medical Reform Bill*. We beg to refer our correspondent to a communication on the subject in our present number,\* and to recommend promptness in all who are desirous of recording their protest against the measure or measures referred to.

#### VEGETARIAN EXPERIENCE.

DEAR SIR—I some time ago received a letter from a Vegetarian friend, now resident in Australia, and as his experience during the voyage may be of interest to your readers, and furnish additional evidence that it is not necessary to abandon Vegetarian habits when emigrating, I beg to enclose you the following extracts.

"I promised to write to you after my arrival in Australia, and perhaps you think that I should have done so sooner. It was my intention to have settled at Sydney, and had I done so, I would have written to you ere this; but my plans having been disturbed, I thought it best to put off writing to you, and some others, until I had finally fixed upon my place of residence \* \* \* I propose now to settle at Ballarat, about fifty-five miles from here (Geelong). \* \* \*

"At home I used to be told that the climate required the flesh of animals as food; that it was a cold climate, and variable climate, and, there-

\* *Local Operations and Intelligence*, p. 43.

fore, I ought to eat flesh. On my arrival at Sydney, I found the reverse argument awaiting me. I was told that I should soon find that the climate would *compel* me to eat flesh-meat; that the climate was hot, and people required to take care of themselves; in particular, that dysentery was the prevalent disease, and unless I used animal food, I should be attacked and carried off by dysentery. I respectfully suggested that the use of flesh-meat might be one cause of the prevalence of dysentery, as the use of that article of food had a tendency to irritate the bowels, and thus predispose to the complaint: and as it was flesh-eaters that were attacked and carried off, in spite of their flesh banquets, this diet did not seem to me a preventative.

"Before leaving Britain, I was also recommended, over and over again, to partake of salt beef whenever I could, on board the 'Great Britain,' and thus preserve my life and my health during the voyage. I respectfully declined, and I assure you that I enjoyed the best of health, having no sickness of any kind during the voyage, except headache one day for a short time, which disappeared after a sleep. I had oatmeal porridge, soft white bread, biscuits (too fine for my taste, but of very good quality), preserved potatoes, rice, cheese, butter, and sometimes preserved fruits. These were almost my only articles of food, but I had no difficulty in accommodating myself to the circumstances of the case. Had I been in the first cabin I should have had more pastry, but I think I was better without that article of food, although I did partake of pastry now and then during the voyage. I was much pitied, I assure you, for being so ill off, as my companions thought; but I pitied them, as every now and then some one or other of them was sick and complaining, or annoyed with ugly boils on their necks, or their arm pits, or some other part of the body, boils being so prevalent on board, that I do not doubt that they were occasioned by the greasy food made use of.

"There was one most disgusting-looking man on board, who at first proclaimed himself a Vegetarian, but as he did not get meals to his satisfaction, he speedily began to use the broth of abomination made in the flesh pots of the ship, and he smoked so enormously, and was evidently such an epicure, that I could not recognize him as a Vegetarian. I thought he was not acting from principle in his Vegetarian habits, but from the advice of his medical man, as he seemed to have exhausted his energy by his former mode of life, and further gross feeding might have been the means of sending him to the shades below. I had little or no intercourse with him during the voyage."

Trusting that the advantages of Vegetarianism will become better and better understood,

I am, yours truly,

Liverpool.

G. M. W.

#### VEGETARIANISM TRIED BY DIFFICULT CIRCUMSTANCES.

DEAR SIR—The writer of the following letter had been suffering from a severe attack of in-

flammation of the lungs, and prostration following this, but was raised again to health, with careful nursing and the use of tisanes, made of vegetable medicines, without resorting to the use of "beef tea," "wine," or "mutton chops," the resources of the Vegetarian dietary being amply sufficient, with care and intelligence, to meet every emergency.

"DEAR SIR—I am happy to say that my health is much restored. I can breathe pretty freely now, and have slept tolerably well of late. I knocked myself up on Tuesday by doing too much in the shop, and had rather a poor night in consequence. I am truly thankful to be a little better, and shall take better care, although I am much wanted at my business. I have felt very much better since taking the medicine that Mrs. F. sent me. It has given me an appetite almost as good as I ever had. Indeed, I must take care not to eat too much, my desire for food is so great.

"I wish these medicines could be generally known amongst the friends who practise Vegetarianism; there would not then be so many failures. If I had not been very firm, I should have been forced to take a little 'beef tea,' as they call it. *I was assured that I could never*

*get up again without it;* and when I was only able to take a pick of bread and a little water, I felt the force of this reasoning, and only refused to take wine and mutton chops from principle. But I had not taken the day draught two hours, when I ate a whole slice of brown bread to a cup of tea, and I took a basin of porridge before I went to bed. I now take my ordinary food, besides the barley.

"Respectfully yours,  
"Manchester." "B. W."

It is much to be regretted that our friends so rarely study the wants of the body either in health or sickness. "B. W." became ill because he did two men's work, and when overtaken at last, he is convicted, as well as his wife, of knowing nothing either of simple medical treatment, or of the "kitchen philosophy," that all, and especially women, ought to study. It is well, however, that my timely suggestions saved our friend, or, like others, he might have been another victim of ignorance and prejudice, and have been induced to leave the Vegetarian practice, in which he had lived so long, under the apparent necessity that was urged upon him.

I am, dear Sir, yours truly,  
Manchester. J. S. J.

## THE VEGETARIAN TREASURY.

### LITTLE THINGS.

Men often speak contemptuously of over-exactness—of attending to minute and subtle distinctions, while these minute distinctions are exactly those which call for careful attention in all who would escape or detect error. It is for want of attention to minute points that houses are robbed or set on fire. Burglars do not, in general, come and batter down the front door, but climb in at some window whose fastening has been neglected; and an incendiary, or a careless servant, does not kindle a tar-barrel in the middle of a room, but leaves a lighted turf, or a candlestick, in the thatch or in a heap of shavings. —WHATELY.

### DERANGEMENT OF THE MILK OF ANIMALS.

The milk of the female of all animals is liable to be deranged if the mind be much excited or depressed; and cases have occurred in which children have died, or gone into violent convulsions, after taking milk which has been thus deranged. It is therefore of great importance that the mind of the mother should be kept as calm and free from excitement as possible. There are certain derangements of the milk which can very well be appreciated by the microscope, when examined by which, the milk exhibits in itself certain brownish granular-like bodies.—Dr. J. S. WILKINSON.

### A VEGETARIAN VILLAGE.

A company has been formed in New York, composed of 55 families, and numbering in

all about 200 persons, who will emigrate to Kansas the coming spring, and form a Vegetarian colony. They have a subscribed capital of 25,900 dollars. A site has already been selected—a place on the banks of the Neosha river, near the southern boundary of Kansas, where the climate is warm, like that of Virginia. It is also said that several members of the Vegetarian Society of England have communicated to Mr. R. T. CLUBB, of Pleasant Street, Kirkdale, Liverpool, the corresponding secretary of the company, their intention of forming companies for emigration to this Vegetarian colony.—*Preston Guardian, March 8th, 1856.*

### LUTHER'S LOVE FOR NATURE.

On the 9th of April, 1539, he was in "his garden gazing attentively at the flowers and the foliage, when he exclaimed with admiration:—'Glory be to God, who thus calls to life inanimate creation in the spring. Look at those graceful branches, already big with fruit. Fine image this of man's resurrection: winter is death; summer the resurrection!'" After a violent storm on the evening of the 18th of April, 1539, followed by a kindly rain, which restored the verdure of the fields and trees, he exclaimed, looking up to heaven, 'This is thy gift, O my God, and to us ingrates, full of wickedness and covetousness. Thou art a GOD of goodness! This was no work of SATAN'S; no, 'twas a beneficent thunder, shaking the earth, and opening it to make it bear its fruits and spread a perfume similar to that diffused by the

prayer of the pious Christian.' Another day, walking on the Leipsic-road, and seeing the whole plain covered with the finest wheat, LUTHER exclaimed, with exceeding fervour, 'O God of goodness, this fruitful year is thy gift! Not for our piety is this, but to glorify thy holy name. Grant, O my God, that we may amend our lives and increase in thy Word! With thee all is miracle. Thy voice brings out of the earth, and even out of the arid sand, those plants and those beauteous ears of wheat which gladden the sight. O, my Father, give all thy children their daily bread!' One evening, noticing a little bird perched on a tree as if to take up its roost for the night, he said, 'This little thing has chosen its shelter, and is going peacefully to sleep; it does not disturb itself with thoughts of where it shall rest to-morrow, but composes itself tranquilly on its little branch, and leaves God to think for it.' Towards evening, two birds began to build their nest in the doctor's garden, but were frequently disturbed by the passers-by: 'Ah!' he exclaimed, 'dear little birds, don't fly away; I wish you well with all my heart, if you would only believe me! Even so we refuse to trust in God, who, far from wishing our harm, has given his Son for us.'—*Life of Luther.*

#### PRESERVATION OF VEGETABLES.

A French agriculturist has just published a process which he has employed for the preservation of beet-root, and which is equally applicable to potatoes, carrots, etc. The plan pursued by him he describes as follows: "At the time of gathering the crop I cut off the leaves, and having first strewed a layer of the ashes of liquites on the ground, place a layer of beet-root on it, and then go on with alternate layers of ashes and beet-root, until the whole is deposited, after which the pile is covered with ashes, so as to keep the roots from the cold, the air, and the light. Where the pile rests against a wall or a partition, ashes must be thrown between it and the roots. For want of the ashes of liquites, coal or turf ashes may be used, or even dry sand; but the last mentioned article is not so effectual in absorbing the damp. This manner of proceeding prevents the roots from germinating, and consequently preserves them fit for use."

#### THE VICTUALLING OF THE METROPOLIS.

The regular victualling of Babylon the Great is one of its most wonderful, yet least remarked upon features. It needs a siege such as King Frost laid round about its ramparts lately, to make the denizens of its bricks and smoke think at all of where their food comes from. When a coverlet of snow

hides the vegetation of the thousand and one kitchen-gardens, which form the margin of the metropolis, and ice-floes on Father THAMES dam out foreign supplies of food, the whole commissariat department for two and a half millions of people is disarranged. Famine prices set in, as many a London "goody" knows from late experience in coals, and candles, and bread. The huge heavy-laden wains, piled up parallelopipedonically (to use something emphatic) with cabbages, turnip bunches, or carrots, and whose wheels rumble in the streets before the lamps are out, leave the heavy citizen for the nonce in beatific peace, to snore by the side of his spouse.

The accommodations for eating and drinking, as well as the comestibles, are as varied as the occupations of the day-denizens of London. The magnates imbibe turtle and port for luncheon, at the great taverns, and return home to a late dinner, digestive pills, and dyspepsia. With these we have nought to do. They form a minority, of which the units are, in all conscience, huge enough, but which collectively make only a feeble impression on the mountains of bread and montecules of beef *done* in the City every day. The mountains truly, may we aver, when the London consumption of wheat for last year was 1,600,000 quarters. The mimic rapids of old port which speed down, but few know where, leave more palpable evidence of things that were, but are not, by ebb-tide in the cellar. A joke is afloat on this element, that the port of London is better represented than ever hitherto, inasmuch as one of the estimable representatives has quaffed more of the luscious blood than any man within the jurisdiction of my Lord Mayor.—*Hogg's Instructor.*

#### THE PRIMROSE.

Welcome, pale primrose; starting up between  
Dead matted leaves of ash and oak that strew  
The every lawn, the wood, and spinny  
through,  
Mid creeping moss and ivy's darker green,  
How much thy presence beautifies the  
ground!  
How sweet thy modest unaffected pride  
Glows on the sunny bank and wood's warm  
side!  
And where thy fairy flowers in groups are  
found  
The school-boy roams enchantedly along,  
Plucking the fairest with a rude delight:  
While the meek shepherd stops his simple  
song,  
To gaze a moment on the pleasing sight;  
O'erjoyed to see the flowers that truly bring  
The welcome news of sweet returning spring.  
—CLARE.

## THE APPROACHING FESTIVALS IN SCOTLAND.

Our announcements of the annual gathering of Vegetarians in Glasgow will now be found complete, and little, we trust, remains to be considered by our friends south of the Tweed, but how to arrange for their coming holiday, so as to make it most pleasurable as well as most useful. Certainly, with the advantages of the season, time, locality, and many attractions of scenery within short distances of Glasgow, the time for the meeting proposed is the holiday time of Vegetarians for this year.

It will be seen that the excursion trains pass through a beautiful country, and, reaching as far south as Peterboro', enable even our London friends to take advantage of them, by running previously to this point the whole expedition from the midland counties, terminating by an early hour in the same evening of the day of departure from Leicester and Nottingham, as early as eight, we believe.

The conductor of the excursion has well earned his reputation, and having had years of experience to give advantage to the plans laid down for Scotland, there is no doubt that the proceedings of the Annual Meeting, with its Grand Banquet, and the Conference

of the following day, may only be made the beginning of the advantages and pleasures of the occasion, to all who desire to continue their excursion beyond Glasgow and Edinburgh.

We are informed that the arrangements for the Banquet are on a scale worthy of the place and demand for something, in all respects, a complete illustration of the system recommended to attention, and would urge upon our friends at a distance to heed the suggestions of the officers undertaking those arrangements, in an early application for seats *before leaving home*, as, though the arrangements extend to far greater numbers than have hitherto been provided for on such occasions, it would be alike painful to add trouble to those who will have to refuse applications at last, and especially so to be left without places at the same time. We thus hope for the doing of all things in order, and in accordance with that admirable spirit and untiring zeal, necessary to provide and carry to success all these undertakings, and make them worthy of the principle, beauty, and happiness of the system presented to public attention.

## COMPULSORY VACCINATION PETITIONS.

We call attention to the Petitions being sent to Parliament against the establishment and extension of the recent enactment, making Vaccination compulsory, at least, so far as the infliction of inconvenience and penalties can secure this.

To all who love nature's dietetic system, and acknowledge her ways in other things as best and happiest, it requires but little argument to induce activity in opposing enactments such as this proposed, which

enforces the introduction of the *virus* of small-pox—an artificial disease,—into the human frame, and especially at a time when its many evils, as well as its insufficiency for the object sought, are daily becoming more declared with the most intelligent of the medical profession.

We cannot here properly argue the question, but heartily join in the efforts being made to prevent the bill before Parliament passing into law.

REMARKS ON A PASSAGE IN THE LIFE OF THE LATE  
REV. JOSEPH GILBERT.

In the course of our reading we occasionally meet with allusions to Vegetarianism, where we least expected. Sometimes these allusions are of a friendly character, but oftener otherwise. The following is one of the latter kind. In perusing the Memoir of the late

Rev. JOSEPH GILBERT, Independent Minister, of Nottingham, by his widow, we met with the following passage, which, perhaps, demands a brief notice in our pages. It appears that JOSEPH GILBERT served his apprenticeship with a general wholesale and retail dealer



at Burgh, a few miles from Wrangle, in Lincolnshire, his native place, and that whilst resident in this village, "he became a member of a debating society." He "was regarded as the most talented amongst them. Papers were sent in, having fictitious signatures, and that which he adopted was amusingly expressive of the playful simplicity of his character—without assumption of either Greek or Latin learning, he always signed himself, 'The Boy.'" His biographer then observes, "A sort of proof that in some degree he still was such, might be inferred from a disgust which he contracted about this time, for the *bloody indulgence* of animal food! Whether, in the modern sense, an abstainer also, I cannot say, but in a way somewhat similar, he became 'wise above what is written,' and for two years confined himself to a vegetable diet. The consequence was such a total failure of health, as threatened his life. On applying to a physician, his first inquiry respected his food, and on being informed, he said, 'Well, young man, you have only to go on in that way, and you will very shortly have no need of me.' He was immediately placed, therefore, on a generous regimen, and in time he recovered lost strength; but, with a constitution always below par, and a pulse more than once reduced to forty, it was not likely that he could long sustain systematic privation."

Upon the statements in this extract we may offer the following remarks:—

1. The first statement is, that young GILBERT "contracted a disgust for the bloody indulgence of animal food." It is an important inquiry, What led to this "disgust"? We have no information on this point from the biographer, or any other source, but we apprehend that it was the utterance of the youth's unsophisticated instincts, and perhaps with little or no knowledge of the arguments to be drawn from science, history, and the experience of living men, in favour of abstinence from the flesh of animals. The cruelty involved in the flesh-eating customs of society might have some influence, but whatever the cause of this "disgust," the fact itself is no compliment to the meat-eating practice, and certainly no proof of the boy's folly, or of his being "wise above what is written."

2. "For two years" young GILBERT "confined himself to a vegetable diet." This statement is indefinite, and very unsatisfactory. We should like to know *what his diet was*. It might be unsuited to a growing youth whose waking hours were divided betwixt work and study. It might be that his practice was a mere absurd attempt to supply the requirements of health and

strength, as not unfrequently now occurs in those who make experiments in the name of Vegetarianism. In his eager pursuit of knowledge he might take less sleep than was requisite for his bodily health and vigour. Several circumstances, indeed, might contribute to produce this enfeebled state, and we object to such a hasty conclusion as is here given by the biographer, and ascribed to the physician who was consulted. Medical men, as well as non-medical persons, often forget that two things may follow each other, and yet not stand in the relation of cause and effect. Teetotalism and Vegetarianism have often been unjustly blamed by hasty judgments of this kind, and a forgetfulness of the above important maxim of inductive philosophy.

It is necessary to observe that a "vegetable," and not a Vegetarian, "diet" is spoken of. Many persons imagine that Vegetarians subsist chiefly, or entirely, upon potatoes, cabbages, turnips, carrots, lettuce, etc. There is a vast amount of ignorance as to what Vegetarianism really is. Many have yet to learn that we consider man as intended to live chiefly upon fruits, roots, and different kinds of grain, as well as other vegetable productions.

Our practice is not uniform as to the use of eggs, milk, butter, and cheese, but each member of the Society is left to act as he may think proper in partaking of these articles, or abstaining from them. The bond of union is abstinence from the flesh of animals. It is therefore, highly probable that in "the modern sense," Mr. G. was far more abstemious than the majority of Vegetarians.

3. The physician did well to make inquiry respecting the diet of his patient. This is often overlooked, or only partially regarded. Great improvement in the health may often be effected by a change of diet, and without swallowing a drop of medicine of any kind. But in order to prescribe and direct a patient aright, there must be a more thorough acquaintance with the chemical nature and physiological influence of different kinds of food, than we believe is possessed by the generality of the medical profession. Many important discoveries have been made since the boyhood of the late Mr. GILBERT, but the subject demands further investigation. The importance of adapting the diet to the age, temperament, constitution, habits, the season of the year, etc., is but little understood.

4. It appears that the physician prescribed a "generous regimen." Of course the flesh of animals formed a portion of this, and was, no doubt, considered necessary to the recovery of lost strength. Now, we

contend that there might have been a more generous regimen prescribed, without a particle of flesh-meat being used. Every enlightened Vegetarian is fully satisfied upon this point, and will only smile at the imperfect acquaintance with our system which this extract indicates. Let all persons strive to acquire some knowledge of the laws of health, and thus perceive the importance of preventing any serious derangements of the body. Prevention is better than cure.

The late Mr. GILBERT was no ordinary man, but it would have been well for him if he had understood a little more of the conditions of health and the laws which govern our physical as well as moral and intellectual nature. Then, perhaps, instead of his practice serving to ground a prejudice against a truthful system of diet, which time and observation will doubtless again generally demonstrate as the best for every interest of mankind, it might have aided its progress.

## SHADOWS OF OUR SOCIAL SYSTEM.

"BLACKBERRIES! Huckleberries!"

How clearly those words came stealing up to my window!—and yet faintly, as though they had floated from a long way off. Down the street, up the street, I looked intently; but, thanks to the trees shading the walk, and the stout pair of lungs belonging to the crier, nobody was in sight who could possibly own that voice. "Blackberries! Huckleberries!" The ringing cry came nearer. "Blackberries! Huckleberries!" This time the sound fairly pierced my ear, and a woman came marching bravely up the street, with a market-basket of fruit on each arm.

There was a woman who could out-scream our noisiest orators, while her voice was still clear and feminine. There she was, marching up and down the city, a walking advertisement of female ability to make itself heard under difficulties. March on, brave woman! and cry it into the ears of all the people, that a market-woman, at least, has lungs, and has learned how to use them. Your voice is a benefaction to the race. It is nearly certain that it could even drown JENNY LIND's; and, in your way, you are doing as good a service to the world as she did in hers. Now you have gone a little further off, and the sound comes floating back here; it is musical as could be desired. There is a triumphal note in it, as though the battle you were waging with life is not wholly ignoble.

It calls up thoughts of the merry children who gathered the berries yesterday, of cheerful gardens and gardeners; of great fruit and flower patches, and curious marshes, and all charming country places and country people in general. How different it would be if you were shouting 'Fresh meat! Fresh meat!' That would conjure for us visions of palpitating, dying victims, with the last long look of reproach freezing in the glazed eye. We should see men standing with bloody knives, and with as wicked looks as poor GOTLIEB saw in the eyes of his cat BEELZEBUB while she watched for the life of his bird-angel.

Who has not sympathized with the melancholy JACQUES, weeping by the wounded stag?

"The wretched animal heav'd forth such groans,  
That their discharge did stretch his leathern coat  
Almost to bursting; and the big round tears  
Coursed one another down his innocent nose  
In piteous chase."

But eating pet lambs, and calves, and dear old mother cows, and educated domestic oxen, is a good deal nearer cannibalism than JACQUES could have dreamed of. At any rate, I am glad women sell fruits, vegetables, and flowers, and that I cannot remember having seen them attending meat stalls.

"Blackberries! huckleberries!"

There are a great many varieties of blackberries in life, poor woman! Some people spend almost their whole time in manufacturing them for others, seemingly as a kind of social medicine. These are very bitter to eat; but poor people, and many others beside, are obliged to eat them or starve. No doubt you were forced to swallow a great many before you could be driven into the street as a pedler; and I am sadly afraid that now, when your little children ask for your sweet fresh berries to eat, you are forced to reprove them, and give them coarse bread, or manufactured blackberries—some of society's gall-berries, instead.

There is no other way for you, and such as you, good woman, but to grow wise enough and courageous enough to stop retailing blackberries, and candies, and tapes, and go gradually and steadily into business, where you can sell wheat, and corn, and cottons, and woollens, and silks, and everything under the sun, with a wholesome heartiness.

Or why not grow the blackberries yourself! Why not go to raising fruits and vegetables for the market? Better become a producer than to be always a second-hand, retail, petty huckster. "No land?" Alas! everything is easier said than done! But do not despair! Everything that is said first is done afterwards, if it finally proves to be worth the doing. Energetic women will get land to begin with as best they may; and afterwards they will easily dig gold from the ground. A true womanly independence will grow on any fine acres or one acre of decent soil in the neighbourhood of a passable

market. A black wrong it is that has outlawed women, through custom and public opinion, from being the producers of anything valuable in the world besides children. Let them also help to replenish the *earth* and subdue it, and thus receive a share of its bountiful increase; otherwise, evils manifold will be, as they have been, the blighting results.

It is some weeks now since I have heard the blackberry woman's cry. Her voice is silent upon the street. What has she been doing meanwhile? What will she do in the Winter? God knows! Starve, may be; or sit down and sew wearily upon her own shroud.—*American Paper*.

## THE CONTROVERSIALIST AND CORRESPONDENT.

### JOTTINGS ON VEGETARIAN DIET.

SIR—A short time since, in one of our large provincial towns, I saw recommended for dinner, to some friends, by the farmer who bred it, a portion (as he termed it) of some particularly fine beef. He remarked, however, quite innocently, that the animal was in a diseased state, and on that account he sent it to the butcher's, and felt surprised, when I informed him that the flesh could not be wholesome when the internal viscera were diseased. A few weeks since, I saw a dead sheep being wheeled in a barrow by a boy, and observing that it had been killed, I asked what had been the matter, and what he was going to do with it. He remarked, that it was near dying of inflammation, so it had just been killed in time to prevent its dying from disease, and he was taking it to the butcher's, for sale.

Now the state of an animal at the time of its death must have a very sensible influence on the quality of the meat. Positively diseased animals may easily be supposed to yield bad and unwholesome meat. During the plague in London, ill-fed and diseased animals were sold cheap, and in abundance to the poor; and are supposed to have promoted the prevalence of the pestilence amongst them. Numerous other instances have occurred of other epidemics being apparently similarly excited.

Consumption has been supposed to prevail in this country from the flesh of our domestic animals being generally in an unhealthy state. This may be, and in all probability is, partly the case, but I have found in my own experience, and in that of many patients whom I have treated successfully, that the abstinence from meat, and the adoption of the Vegetarian system of diet, in connection with the remedial agents, of which I gave a detail in the February number of your journal,\* causes the consumptive taint to disappear, and the individual, from a state of disease and misery, to be restored to a robust and healthy condition of body and mind.

Besides the farinaceous food, such as wheat, rye, barley, oats, rice, arrowroot, sago, potatoes, tapioca, etc. etc., the pulpy saccharine roots, such as parsnips, carrots, turnips, beet-root, mangold wurzel, and the like, are very valuable to those who pursue a Vegetarian system of diet, as well as the occasional use of leguminous food, such as the pea in soup, the broad and the haricot beans, which latter contain a large percentage of nitrogen, and supply the place of meat, promoting in cold weather the animal warmth.

\* *Controversialist and Correspondent*, p. 10.

Most of the pulpy roots I have referred to, owe their nutritious properties to the quantity of sugar which they contain. In some of them saccharine matter is so abundant, as to have repaid the trouble of extracting it in a pure and separate form. The pulpy saccharine roots are highly nutritious food for the inferior animals, which are often fattened upon them.

"Instances have also occurred," (remarks Dr. HODGKIN) "of human beings wholly subsisting upon them, and it seems extremely probable that some of the simplest and earliest efforts of the cooking art were employed upon this sort of food." I will next allude to the pulpy succulent vegetables. To this class belong the various kinds of greens, or cabbage, cauliflowers, brocoli, spinach, turnip-tops, etc. All these vegetables possess a very low degree of nutrient power; yet, when recently gathered, fresh and well dressed, they are often extremely agreeable and serviceable, in combination with other articles of diet; and more especially such as have a heating and constipating tendency. There is an excellent succulent vegetable, I used often to see on tables when in France, and which serves this purpose in an eminent degree. I mean the boiled endive or succory. It seems more digestible, more grateful to the stomach, and more certainly efficacious in counteracting the tendency to constipation, than any other of the succulent vegetables with which I am acquainted.

In different countries, there often prevails a characteristic difference in the mode of cooking in common use. Thus it has been common to contrast French cookery with the English; a predominance of stews being ascribed to the former, and a prevalence of roast joints to the latter. A gentleman, who had the opportunity of trying the fare of both countries; and who had resided long in South America, remarked, "The English cookery is the cooking of the savage perfected. The French cookery is the cooking of corrupted man."

Surely, by a return to the diet of nature, "a diet which was doubtless best adapted to man's physical organization, most perfectly conducive to his health, his longevity, and his happiness, and, what is still more important, most peculiarly adapted to preserve purity of mind, and to subjugate the passions to the intellectual, moral, and spiritual powers," we should not only escape a vast amount of disease, but confer inestimable benefits on one another, on society at large, and on our children's children.

Then, in our large cities, "men would not be regarded as mere counters to play with," and

"the great commercial world would learn the folly of their present plan, such as exists in our own metropolis and large towns, where to *do* your neighbour, or your neighbour would *do* you, constitutes the first principle in the religion of trade."

I am, Sir,

Your obedient servant,  
WM. FORBES LAURIE, M.D.

*Hydropathic Establishment, Dunstable.*

#### DIFFICULTY IN PROCURING A WIFE.

DEAR SIR—There is but one disadvantage I know of in young men in this part of the world being Vegetarians—you will perhaps guess what I mean—I have found ladies generally to have a great antipathy to our poetic system. Of course, this comes from want of knowledge of our practice, so that a young man finds himself in "a fix," or at a loss here, if he is disposed to marry one who entertains our good principle. The difficulty is *imaginary*, I have not yet found it out from experience, but still one judges from ordinary observation of the feeling of ladies towards what they would call an innovation, or new-fangled notion, that one has taken up.

Of course, you will guess, from what I have stated, that I am unmarried, and I do affirm that I should not like to marry unless I could get a wife who would consent to become a member of our Society.

I am, yours truly,

*St. Columb.*

H. W. J.

We observe that our correspondent has not completed his knowledge of human nature. Women are by nature highly conservative, and cling to the wisdom of the past, rather than to new things, and thus they may manifest great distrust of Vegetarianism amongst the number. Not to mention, however, that Vegetarianism is not new, but the *oldest system of all*, turning aside from Vegetarianism, by itself, is quite apart, we should think, from rejecting it with a suitable husband. Speaking from experience, we should say there is *no difficulty*, and that consideration and gentleness are powerful to make Vegetarians in such circumstances. Surely our correspondent has not read what *Sam Slick* says of the estimation in which the *corn-fed* American delegate was held amongst the ladies of honour of the British court,—"*fed on corn and molasses, made sweet*"—or he would have more confidence in himself!

#### AN ASSOCIATION IN ACTIVITY.

DEAR SIR—We are not unfrequently puzzled in our early Vegetarian practice as to the best means of turning our good will in the Vegetarian cause to account. The following letter is useful to all connected with Associations for this specific object. To meet, no doubt, is the first requirement; and then, "wherever two or three are gathered together," in this, as in higher objects, the results are by no means vain.

"DEAR SIR,—As you kindly promised to subscribe one guinea per year to our Association, and as it is now the time to appeal to your benevolence again, it will only be natural that you should look for some account of our proceedings during the past year.

"We have constantly kept up the meetings of the Association, about every three weeks, at which papers have been read, lectures delivered, and topics discussed, all bearing upon the question of Vegetarianism. In addition to the regular meetings of the Association, we have held three public meetings, which have been pretty well attended, and the committee hope to be able to hold three more before the season goes out.

"There are from forty to fifty persons whom we know, of all trades and professions, practising the system in this locality; and we find that all who have tried it for any time, unite their testimony to ours in favour of its benefits. We intend shortly to canvass the neighbourhood, and find out the actual number who are living in the practice of the system, and get as many as possible to give in their names to the Society. We have now rather more than thirty who have enrolled themselves as members.

"As to the financial state of the Association, the treasurer will have some few shillings in hand, as we always make it a rule to keep a small balance in hand; accordingly, the extent of our operations depends, to some extent, upon the amount of our funds.

"Believing the system we have adopted to be one which, if it was universally adopted, would confer a great blessing upon mankind, we have every disposition to do our utmost to spread abroad a knowledge of its advantages.

"We hope to introduce the subject before the people of Bacup immediately, by a lecture before the friends and members of the Mechanics' Institution; the lecture will be on 'The evidence from Science to show that a Vegetarian Diet is best for Man.' I hope to have the honour of delivering it, and after the lecture I shall give any one the privilege of reply. Hoping it will do much good,

"I am, yours, etc.

"*Crawshawbooth.*"

"W. H."

It is of interest to those whom it may concern, to add, that the Association in question is conducted by young men who carry out various occupations in cotton mills, and other manufactories, and that the organization was originated with very little assistance from others.

Were each district where a few Vegetarians are centred as simply *straightforward* in its purpose of usefulness, and guided by as much quiet zeal and discretion, at the same time, as the Association here noticed, the results of progress in the Vegetarian cause would, no doubt, be largely accelerated. To meet, to organize, to advocate with steady zeal and discretion, is all we require, for others, and for ourselves, at the same time.

Yours, respectfully,

*Manchester.*

J. S. J.

## A DIET OF MUTTON.

SIR—I have several times attempted to try Vegetarianism, but could not exercise sufficient confidence in it to proceed. My chief difficulty seems to lie in my indigestion, which I think is peculiar to myself, at least in a measure. I suffer from extreme nervousness and indigestion with its attendant train of symptoms and debility. My indigestion makes me feel so sinking in my stomach, that I have been obliged for the past ten or twelve years to confine myself to a mutton diet, so that I cannot seem to exist on anything else. If I were to have pork or any other kind of meat for my dinner, I should feel afterwards far weaker and more sinking than before—I should feel scarcely able to get about. I suffer much in my head, weak, stuffy, confused sensations. This tries me very much, as my occupation is that of a schoolmaster. A friend of mine, who is strongly impressed in favour of Vegetarianism, and who partly adopted it, is anxious that I should try it, but I cannot see how I can manage it with my symptoms of weakness and lowness of vital power. I am so weak I am afraid that if I were to let myself down, I should not be able again to raise my system. My friend thinks, if I could only weather it for a time, I should be better for adopting the practice. I cannot therefore see how I can give up the mutton. I cannot tell what to substitute in its place. I thought by writing to you I might elicit some information, either from yourself or from some others, who, with similar symptoms, have made the experiment. I would just say that after trying all kinds of tonics without benefit, I am trying hydropathy.

If you can in your next *Messenger* favour me with some information on the subject you will greatly oblige,

Yours truly,  
A DYSPEPTIC.

Shanklin.

P. S. Perhaps you are in the way of getting the opinion of some Vegetarian medical man on the subject. 1st, Whether I could adopt it with my symptoms; and 2nd, Whether it would be more beneficial than my present diet. I cannot see reason to believe that I shall be able to get as much nourishment as I require from farinaceous or vegetable food.

## COMPULSORY VACCINATION.

J. P. G., J. A., G. D.—Instead of one petition being forwarded by Vegetarians, we understand that several are being sent from different centres of Vegetarianism. Vegetarians, we are of opinion, are *all* practically interested in the question at issue, and should make a vigorous effort to prevent the pro-

positions now before Parliament becoming law, and thus confirming the seriously erroneous legislation already entered on, making it compulsory to introduce the artificial disease of small-pox, into the bodies of all children born in England and Wales from the present time. We fully assent to the offensiveness of the *compulsory character* of the proposed enactment in the first instance; and next, to the “revolting considerations” arising out of the nature and consequences of the enforced operation proposed, upon which some further remarks will be found in our present number.\* We hope to give the matter of several of the petitions in course of signature, in our next.

## MEDICAL REFORM BILL.

J. S.—We are not able to give the substance of this petition; but will do so, if possible, in our next. The subject is highly important, and, as tending to stereotype defective processes of medical treatment, would, in a more intelligent state of society, be altogether regarded, not only as dangerous in a political sense, but as tending to repress knowledge and progress in the art of ministering to the wants of the body.

## VEGETARIAN EXPEDITION TO KANSAS.

W. G.—The recent expedition to Kansas, it should be understood, has no direct connection with the American Vegetarian Society, nor with the Society in Great Britain, but is made up of persons—some connected by membership with these Societies, and others not—preparing to emigrate together, and try the experiment of carrying out life in the Far West in accordance with their Vegetarian habits and preferences. It is quite true that most of us are needed here, in the busy stirring scenes of life, and that CHRIST took the world as it was—in its life of cities and business—as we may have to do, if we pursue the course indicated by the greatest benevolence as well as intelligence. But all these experiments are of interest, and though “life in the garden” seems hitherto less useful than has often been anticipated, we wait to see what further can be done, and have only, in the mean time, to regret that the experiment draws off, for a time at least, the energy and power for usefulness of some who can ill be spared from the work to be done at home.

\* p. 47.

## THE VEGETARIAN TREASURY.

## WHAT IS HAPPINESS?

When I endeavour to remember all the happinesses of my life, I find there is scarcely one that I anticipated that I secured in the end. Happinesses are like gamo; when we

aim at them too far off, we miss them. Most of those which recur to my memory have come unexpectedly. For many people, happiness is a gross, imaginary, and compact thing, which they wish to find all in a piece;



it is a diamond as large as a house, which they pass their lives in seeking and pursuing at all hazards. They are like a horticulturist of my acquaintance, who dreams of nothing but meeting with a *blue* rose,—a rose which I have sought after a little myself, and which it is more unreasonable to hope for than the diamond of which I spoke to you just now. Since this fancy seized the poor man's brains, other flowers have had neither splendour nor perfume for him. Happiness is *not* a blue rose, it is the grass of the meadows, the bindweed of the fields, the wild rose of the hedges, a word, a song, no matter what. It is *not* a diamond as large as a house, it is a mosaic of little stones, each one of which often has no separate value of itself. This large diamond, this blue rose, this great happiness, this monolith is a dream. Every happiness I can recall, I neither pursued long, nor sought for, they have shot up and blossomed under my feet like the daisies on my grass plot.—*A Tour Round my Garden.*

## LAMARTINE.

The authors of France have exhibited much caprice in their gastronomic practice; often professing in one direction, and acting in its opposite. Thus, LAMARTINE was a Vegetarian until he entered his teens. He remains so in opinion, but he does violence to his taste, and eats good dinners for the sake of conforming to the rules of society! This course in an author, who is for the moment rigidly republican when all the world around him is monarchical, is singular enough. LAMARTINE's Vegetarian taste was fostered by his mother, who took him when a child to the shambles, and disgusted him with the sight of butchers in activity on slaughtering days. He for a long time led about a pet lamb by a ribbon, and went into strong fits at a hint from his mother's cook, that it was time to turn the said pet into useful purposes, and make *tendrons d'agneau* of him. LAMARTINE would no more have thought of eating his lamb, than EMILY TURTON would have dreamed of breakfasting on collops cut from her dear white doe of Rylstone. The poet still maintains, that it is cruel and sinful to kill one animal in order that another may dine; but with a sigh for the victim, he can eat heartily of what is killed, and even put his fork into the breast of lamb without compunction—but all for conformity! He knows that if he were to confine himself to turnips, he should enjoy better health and have a longer tenure of life; but then he thinks of the usages of society, sacrifices himself to custom, and gets an indigestion upon truffled turkey.—Dr. DORAN's *Table Traits*.

## RUSSIAN VEGETARIANS.

The Russian is naturally temperate.—It may be affirmed without exaggeration, that the phalanxes of workmen employed in the great public works are nourished like those who formerly built the tombs of the PHARAONHS. A fresh cucumber with salt, and a morsel of rye bread, the whole washed down with some glasses of *kwas*; this is their nourishment during summer. In winter the cucumber is salted; sometimes it is replaced with dried chesnuts. Let us add that these men are vigorous, perfectly healthy, and have admirable teeth.—*Russia and the Russians.*

## COOKERY AND CURIOSITY.

During Lent the French clergy are of course supposed to eat no meat. At a splendid dinner given by the Legate of Avignon to the Prior of Chartoux, a superb fish, cooked to perfection and likely to have tempted the Pope himself, had he been present, was handed to the prior. He helped himself, and was on the eve of eating, when one of the brothers said to him, "My brother, do not touch that, it is not *maigre*. I went into the kitchen, and saw things there that would make you shudder; the sauce that you fancy is made from carrots and onions' is made from ham and rabbits." "My brother, you talk too much, and are too curious," replied the prior, "the kitchen is not your place, and curiosity is a grievous sin."—*Preston Pilot.*

## IMPORTANCE AND ECONOMY OF WHOLEMEAL BREAD AND OATMEAL PORRIDGE.

In a recent lecture upon the question, "Why is bread so dear?" delivered by Dr. BEGG, in JOHN KNOX's Church, under the auspices of the Edinburgh Half-holiday Association, the Rev. Gentleman observed:

"It is not generally known that whole flour—that is, flour in which all the qualities of the wheat are blended—is more wholesome than the fine white flour so much run after. Those who wished to see this fact stated and illustrated by a man of science, he would refer to Professor JOHNSTONE's *Chemistry of Common Life*. He had made an experiment with a bag of flour costing him 66s., and a boll of wheat ground whole. The wheat thus ground filled exactly the same bin as the fine flour, and he obtained the wheat for 42s., being more than a third less than the fine flour had cost him; he had his whole-ground wheat baked into bread, and he was ready, with his household, to testify that better bread could not be desired. There was a property in bread so produced which did not exist in the finer quality. In seeking mere whiteness they lost nutrition. SAMUEL JOHNSON had defined porridge (oats) to be the food of men

in Scotland, and of horses in England. 'And where,' said a Scotch friend to the gruff lexicographer, 'where, Doctor, will you find such horses and such men?' In America he had met lean, hatchet-faced Yankees, who affected to despise such food, who yet confessed to him that their people were degenerating in their physique. 'My father weighed 240 lbs.,' said one of these cadaverous down-easters, 'I weigh only 160.' 'If you go on at that rate,' he remarked, 'in a few generations you will be out of sight altogether.' There could be no doubt, such at least was his opinion, that to porridge, as the general food of our agricultural population, we owe that powerful build of men that distinguishes our peasantry; and the abandonment of this diet by the inhabitants of our towns has not a little to do with the decay of muscular energy and robustness which our town populations manifest."

#### REFRESHMENTS OF THE GREAT EXHIBITION.

Some of the statistics—now become historical—connected with the extraordinary undertaking, make their appearance from time to time: among others it appears with regard to the refreshments supplied, the quantity of meat consumed, including hams, tongues, German sausages, etc., and in savoury pies, amounted to 140,000 lbs.; of mustard, 1,120 lbs.; of sponge-cakes, 73,280; Bath-buns, 622,960; plain buns, 409,360; milk and cream, nearly 35,000 quarts, of which the greater portion was cream: coffee, 5,118 lbs.; tea, 1,015 lbs.; of lemonade, soda-water, and ginger-beer, 555,720 bottles; of ice, 409,920 lbs.: and of salt, 47,040 lbs. What a marvellous list! and this is but a part of it. Take down NAPOLEON's campaign in Russia from your shelf, and contrast it with the catalogue of his preparations. — *Chambers's Edinburgh Journal*, No. 413.

#### DECLIVITY OF RIVERS.

A very slight declivity suffices to give the running motion to water. Three inches per mile, in a smooth straight channel, gives a velocity of about three miles an hour. The Ganges, which gathers the waters of the Himalaya mountains, the loftiest in the world, is at 1800 miles from its mouth, only about 800 feet above the level of the sea—about twice the height of St. Paul's, in London, or the height of Arthur's Seat in Edinburgh—and to fall these 800 feet in its long course, the water requires more than a month. The great river Magdalen, in South America, running for 1000 miles between two ridges of the Andes, falls only 500 feet in all that distance. Above the commencement of the 1000 miles, it is seen descending in rapids and cata-

acts from the mountains. The gigantic Rio de la Plata has so gentle a descent to the ocean, that, in Paraguay, 1500 miles from its mouth, large ships are seen which have sailed against the current all the way by the force of the wind alone—that is to say, which, on the beautifully inclined plane of the stream, have been gradually lifted by the soft wind, and even against the current, to an elevation greater than that of our loftiest spires.—*ARNOTT'S Physics*.

#### BAVARIAN JAGERS OR FORESTERS.

They have the simplicity of a mountain peasantry, and yet the intelligence which men naturally acquire in pursuits which call for forethought, device, and sagacity. We learn that these men are remarkably muscular, and hardy, though fed on a slender diet. They are great favourites with the peasant girls, on account of their frank lively manners, and adventurous course of life.—*Chambers's Edinburgh Journal*, No. 300.

#### THE FEEDING SHOWER.

The feeding shower comes brattlin' doun,  
The south wind sughs wi' kindly soun',  
The auld trees shake their leafy pows,  
Young glossy locks dance round their brows,  
And leaf and blade, and weed and flower,  
A' joyous drink the feeding shower.

The misty clud creeps ower the hill,  
And mak's each rut a gurglin' rill,  
And tips wi' gowd each auld whin cove,  
And gaurs the heath wi' purple glow,  
And sterile rocks, gray, bleak and dour,  
Grow verdant wi' the feeding shower.

The ewes and lambs a' bleat and brouse,  
The kye and couths a' dream and drouse,  
'Mang grass wha's deep rich velvet green  
Is glist a' owre wi' silver sheen,  
And birdies churm in ilka bower,  
A welcome to the feeding shower.

The soil a' gizen'd sair before,  
Is filled wi' moisture to the core;  
Ducks daidlin' in the dubs are seen;  
The cawin' corbies crowd the green,  
Their beaks are sharp when rain-cluds lower—  
They batten in the feeding shower.

Furth fra' their stalks the ears o' grain  
Peep sleely, lapping up the rain,  
Ilk gowan opes its crimson mou,  
And nods, and winks till droukit fou,  
And butter-cups are whomled ower,  
Brim-laden wi' the feeding shower.

The drowsy sun as dozed wi' sleep,  
Doun through the lift begins to peep,  
And, slantin' wide in glist'nin' streams,  
The light on bright new verdure gleams;  
And Nature, grateful, owns His power  
Wha sends the grateful feeding shower.

JAMES BALLANTINE.

## COMPULSORY VACCINATION.

It will be known to our readers that the bill for establishing the organization of the present act making vaccination compulsory, has been withdrawn since our last. The opposition to the passing of the act became more and more manifest, and from the force of petitioning, and more especially of private influence with Members of Parliament, the promoters of the bill have withdrawn it, and not, as was expected, consented to the modification of the compulsory clauses.

We have to congratulate many of our friends, and more especially our Cornish friends, for the zeal they have manifested in petitioning, and though the petitions from Manchester, and other places, were stayed by the intimation received as to the withdrawal of the bill, we recommend all to be on the alert, as early in the next session, Mr. COWPER, the leading supporter of the recent bill, has declared his intention of moving that the whole subject of vaccination be referred to a select committee. It will then be the time to offer evidence upon the subject, and it is happy to see that several Members of Parliament hold strong opinions on the subject, and as much opposed to submitting the human constitution to the action of the artificial disease of small pox as we do ourselves. Were its insufficiency not amply proved, and were there not the manifest fears for its action laying the system open to

serious attacks of disease of other kinds (more especially those of the nature of cholera), as recently pointed out to the French medical faculty, it never can fail to be utterly repulsive to all, when impartially considered, as a process whereby there is the greatest danger of the taints and diseases of one generation being infused and extended in the next, as is but too frequently demonstrated in the results of vaccination.

There is, too, an offence to reason in submitting the question even, seeing that the process is altogether removed from a state of nature, the result of the supposed demands of artificial habits and perverted custom. To enforce this process, then, upon all alike—they who are free from the dietetic habits which ensure the action of small pox, as well as those who sin first and then call in the aid of enforced vaccination in dread of the consequences—is a manifest injustice, and whatever the extent of apology arising out of error and want of information on the subject may be, the growing knowledge of the consequences perpetuated are, doubtless, such as will check legislation in this direction, and ultimately repeal the present act. We recommend our friends to petition again, when the time comes for this, against the present act, and to use all the influence they can to stay any future attempts similar to this defeated, next session of Parliament.

## THE BANQUET AND ANNUAL MEETING.

WE are happy to announce to our friends not present at Glasgow on Thursday and Friday, the 24th and 25th July, that the pleasure anticipated in the trip to Scotland has thus far been amply realized. The excursion trains from the midland and northern counties duly delivered their tourists and friends of the Vegetarian cause on the day appointed, and we have just witnessed what may well be set down as one of the largest and most successful gatherings hitherto secured to the movement. For details we have to refer our readers to the

report of proceedings accompanying this, as found in our *Supplement*.

In addition to the success of the Banquet, we have also to record that the proceedings of the Conference were in all respects of interest, and terminated with the re-election of the same principal officers for the year, the report of the proceedings of the Conference being shortly to be supplied to the members of the Society.

We may further state, that the Annual Meeting and Festival over, our friends are wisely proceeding to take advantage of the

time for pleasurable and healthful excursions, and that, whilst some are entering upon extended tours of the Highlands, along with Mr. Cook and his party, others are

making various other excursions of less extent, besides visiting Edinburgh with its many attractions, and other localities well deserving their attention.

### THE FLESH OF THE PIG.

It is matter of common experience, that the final processes necessary to procure flesh as food, are offensive and often revolting to the undepraved feelings of society. This, of itself, as we feel, should be instructive, and lead to a little common-sense reasoning as to the cause of this. The following is a sketch, which we extract from an American paper, illustrative of the business processes in providing the flesh of the hog for the American market on a large scale, and though narrated by one who is obviously established in the wisdom of things as they are, we are happy to give the matter insertion in our pages, as tending to the better understanding of man's acts to at least one class of the brute creation.

"We spent a couple of hours the last week in January, in witnessing the process of killing and dressing hogs, according to the most approved plan, at one of the large establishments near the Brighton House, Cincinnati. The building and its appurtenances are calculated for dispatching *two thousand* hogs per day; and at the rate the bloody work was done while we were present, that number would be done up in less than eight working hours? The process is as follows:

"The hogs being confined in pens adjacent, are driven, about twenty at a time up an inclined bridge or passage opening by a doorway at top into a square room just large enough to hold them; and as soon as the outside door is closed, a man enters from an inside door, with a hammer of about two pounds weight and three feet length of handle, and by a single blow aimed between the eyes, knocks each hog down, so that scarce a squeal or grunt is uttered. In the meantime a second apartment adjoining is being filled; so the process continues. Next a couple of men seize the stunned ones by the legs and drag them through the inside doorway on to the bleeding platform, where each receives the thrust of a keen blade in the throat, and a torrent of blood runs through the lattice floor.

"After bleeding for a minute or two, they are slid off this platform directly into the scalding vat, which is about twenty feet long, six wide, and three deep, kept full of water heated by steam, and so arranged that the temperature is easily regulated. The hogs being slid into one end of this vat are

pushed slowly along, by men standing on each side with short poles, turning them over so as to secure uniform scalding, and moving them onward so that each one will reach the opposite side of the vat in about two minutes from the time it entered. About ten hogs are usually passing through the scalding process at one time.

"At the exit end of the vat is a contrivance for lifting them out of the scalding water two at a time, unless quite large, by the power of one man operating a lever which elevates them to the scraping table. This table is about five feet wide and twenty-five long, and has eight or nine men arranged on each side, and usually as many hogs on it at a time, each pair of men performing a separate part of the work of removing the bristles and hair. Thus the first pair of men remove the bristles only, such as are worth saving for brush-makers, taking only a double handful from the back of each hog, which are deposited in a barrel or box. The hog is then given a single turn onward to the next pair, who with scrapers remove the hair from one side, then turn it over to the next pair who scrape the other side; the next scrape the head and legs, the next shave one side with sharp knives, the next do the same to the other side, the next the head and legs; and each pair of men have to perform their part of the work in only *twelve seconds of time*, or at the rate of *five hogs in a minute*, for three or four hours at a time.

"Arrived at the end of this table, with the hair all removed, a pair of men put in the gambrel-stick and swing the carcass off the *wheel*. This wheel is about ten feet in diameter, and revolves on a perpendicular shaft reaching from the floor to the ceiling; the height of the wheel being about six feet from the floor. Around its periphery are placed eight large hooks, about four feet apart, on which the hogs are hung to be dressed; and here again we find remarkable dispatch secured by the division of labour. As soon as the hog is swung from the table on to one of these hooks, the wheel is given a turn one-eighth of its circuit, which brings the next hook to the table and carries the hog a distance of four feet, where a couple of men stand ready to dash on it a bucket of clean water, and scrape it down with knives, to remove the loose hairs and dirt that may

have come from the table. The next move of the wheel carries it four feet further, where another man cuts open the hog almost in a second of time, and removes the large intestines, or such as have no fat on them worth saving, and throws them through an open doorway by his side; another move of four feet carries it to the next man, who lifts out the remainder of the intestines, the heart, liver, etc., and throws them on a large table behind him, where four or five men are engaged in separating the fat and other parts of value; another move, and a man dashes a bucket of clean water inside, and washes off any filth or blood that may be seen; this completes the cleaning or dressing process, and each man at the wheel has to perform his part of the work in twelve seconds of time, as there are only five hogs at once hanging on the wheel, and this number are removed, and as many added, *every minute*. The number of men employed (beside drivers outside), is fifty; so that each man may be said to kill and dress one hog every ten minutes of working time, or forty in a day. This presents a striking contrast with the manner that farmers commonly do their 'hog killing.'

"At the last move of the wheel a stout fellow shoulders the carcass (while another removes the gambrel-stick) and backs it off to the other part of the house, where they are hung up for twenty-four hours to cool, on hooks placed in rows on each side of the beams just over a man's head. Here are space and hooks sufficient for two thousand hogs, or a full day's work at killing. The next day, or when cool, they are taken

by teams to the packing house in the city, where the weighing, cutting, sorting, and packing is all accomplished in the same rapid and systematic manner."

The "bloody work" here described, is seen in more forcible effect from the "two thousand hogs per day," presented to the mind as submitted to the processes of slaughter—including killing, scalding (no doubt in numerous instances before death has terminated the sufferings of the animal), and the after processes. The mind is shocked by the scene presented. The *hammer process*, as it falls on the skulls of the poor defenceless hogs, is painful to contemplate, but the next picture of the "bleeding platform," with its "torrents of blood," becomes more painfully disgusting still, and people are naturally revolted by the scene presented to the imagination, without the actual inspection of the acts described.

The mind's view of all this far off science is thus unfavourable to the supposition that it is natural, any more than agreeable, to man thus to violate his own, or the feelings of others, by proxy, in the procuring of the flesh of the pig. But whilst this is seen, in degree, at least, in the American process of hog killing, the same or similar greater cruelties are constantly being enacted around us in procuring the flesh of this animal for the table, since the slice of ham, even, is but procured at the cost of corresponding processes of cruelty, slaughter, and destruction of life, inflicted on the home-fed tenant of the sty—a highly organized and sensitive creature like man himself.

## REASONS FOR ABSTAINING FROM FLESH AND WINE.

I BY no means desire to advocate abstinence from meat, or any stated description of self-denial, as rules of conduct; neither do I reprove those who adopt such formalities: "Let every one be fully persuaded in his own mind." Nevertheless, I think it will be satisfactory to detail my reasons for the course I have pursued, relative to animal food:—

1st. I cannot abroad, partake of that from which my family at home refrain; nor would it be the safest method, for I might subject myself by occasional indulgence to a temptation to depart from this rule of economy when at my own expense; and thus I might again be tempted to trouble my head about "many things"; instead of spending my time and thoughts at the feet of the Saviour.

2nd. I can do my duty more efficiently, for my example is a silent admonition to the rich, to whose tables I have sometimes been

invited. They are reminded by it that wealth cannot obtain durable pleasure, nor delicacies permanent satisfaction, nor is it less beneficial to the poor, from whom, I am thankful to say, I frequently have the privilege of receiving the "cup of cold water," in CHRIST'S name; for they observe that neither riches produce happiness, nor superabundance comfort, seeing that without either of the former possessions I enjoy both of the latter gifts.

3rd. I can more efficiently and consistently warn the rich to be faithful to their stewardship; and admonish the poor that "Godliness with contentment is great gain," without giving occasion to either of charging me with hypocrisy, or to the enemy of pointing at me, saying, "Teacher, teach thyself."

4th. I am entitled to live off the fat of the altar, but not in splendour or extravagance; and as the minimum is undefinable,



I desire to be found below, rather than above, the mark.

5th. I desire to urge upon all the advantage of gradually taking leave of this world, and seeking to derive all pleasure here, from the foretaste of that which is to come, so that when our course is run, we may look back without regret, and depart with joy and gladness.

"When life sinks apace, and death is in view,  
This word of his grace shall comfort us through;  
No fearing or doubting with CHRIST on our side,  
We hope to die shouting, 'The LORD will provide.'"

I have, however, found that in continuing steadfast to my resolution, I had frequently to take up my cross; for I have heard the reproof of some who, in the spirit of judging, set me down as an enthusiast, of others who have attributed to me the vain motive of a desire to be singular; of others who have said, he will injure the cause he advocates by these extreme views. It is truly afflictive to observe how prone we are (aye, even the best of us) to become judges of evil thoughts and purposes. Would that we inclined to seek the power to fulfil these words, "Blame not before thou hast examined the truth; understand first, and then rebuke."\*

I have also been occasionally distressed by the apparent disappointment and dissatisfaction of my entertainers, whose kind anxiety and trouble to prepare what they deemed pleasing to the palate, were entirely lost upon me, seeing that I partook of nothing but vegetable diet, and drank nothing but water. When MARTHA cumbered herself about much serving, JESUS said unto her, "MARTHA, MARTHA, thou art careful and troubled about many things; but one thing is needful."†

I, however, find myself much benefited by the self-denial which this system of abstinence requires; for I have been frequently

\* Eccles. xi. 7.      † Luke x. 42.

at tables where I might, without charge, have partaken of good wine and nicely-dressed meats, which, even in the absence of hunger, would provoke appetite by their rich appearance and savoury smell. Self-denial is the exercise of a power which mortifies and controls the flesh, sternly checks its evil propensities, rigorously frustrates its rebellious dispositions, resolutely defeats its vicious inclinations, and triumphantly leads its captive in the midst of its worldly allies. In order to habituate the body to this discipline, I have found that in denying myself in things lawful, I am, by the help of the Hearer and Answerer of prayer, kept more on my watch tower, and better prepared for the rejection of things unlawful; and thus I seem to acquire a foretaste of the ability to war against real temptations, and a confidence in the spirit within when the danger approaches; as men of war, *whose warfare is carnal and not spiritual*, are trained for combat by private parades, in which they learn to hit the valueless target's centre, that in actual combat they may hit their enemies' hearts, and in the midst of their iniquity slay them, with destructive weapons, *that they may die*; so the servant of CHRIST, *whose warfare is not carnal, but spiritual*, should be trained for combat by private discipline, in which they learn to fire at their own hearts, that, thus exercised, when the battle comes, they may be confident in spiritual power, to pierce their enemies' hearts, and, in the midst of their sins, slay them by the breath of their mouth, *that they may live*. Hence, although aware that self-denial obtains not spiritual strength, yet I perceive that it so weakens the carnal appetites, that outward signs of the inward and spiritual grace are rendered visible to the eye of man, which (we are told) is requisite to the human family. "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven."—PILKINGTON'S *Doctrine of Particular Providence*.

## THE CONTROVERSIALIST AND CORRESPONDENT.

### JOTTINGS ON VEGETARIAN DIET:

SIR—In Dr. HODGKIN'S *Lectures on Health*, published in 1835, are some further interesting remarks bearing upon diet, which, as they may interest some of your readers, I will now quote.

"It has often been questioned, what is the kind of food on which man is by nature destined to feed. To answer this question, as well as for other purposes unconnected with our present object, the digestive organs in man have been carefully compared with those of other animals. It is the opinion of those most competent to decide the question, that the structure of man is most consistent with a diet very nearly, if not

wholly, vegetable; although they readily admit that the habits and modifications which civilization has introduced, and the varieties of climate in which man has artificially placed himself, not only sanction, but render almost needful, that admixture, which in most situations, he is wont to employ. I have said almost—for experience has taught us, that man may live exclusively on either animal or vegetable food. Thus, some of our Indian fellow-subjects, whose superstitions prevent them from shedding any blood but the human, of which they are sometimes lamentably regardless, live wholly on rice and other vegetable food, and are, nevertheless, capable of great exertion. In spite of the heat

of the climate, those who are employed as servants, will often carry their languid, though flesh-eating English masters, at a rapid pace for hours together.

"And others of the same race and mode of life, who are employed as soldiers in our armies, not only bear equal fatigue with the troops sent from this country, and who are allowed a more nutritious diet, consisting in part of animal food; but are even not behind in that steady courage which those who glory in warlike exploits so highly value, and which, by some, has been supposed to be promoted by eating flesh.

"Instances I have been told have occurred, in which they have even exhibited proofs of superiority, and have successfully attacked posts when British troops had been defeated. Such is the force of habit in respect of the kind of food, that some of the inferior animals, whose digestive organs are unquestionably calculated for one or other kind of food exclusively, may be brought to subsist entirely on the opposite kind. This was proved by JOHN HUNTER. By habit he brought an eagle, whose stomach (for it possesses a stomach rather than a gizzard) is that of a strictly animal feeder, to subsist entirely on bread, and other vegetable substances, and by similar management he brought a sheep, which is as perfect a specimen as he could obtain of vegetable feeders, to live entirely on meat.

"The experiment is made on a larger scale on the sea-coasts of some poor districts, where the cows, for a season at least, are almost entirely fed on fish. Notwithstanding the wonderful power of accommodation to circumstances, which the stomach of man exhibits more strongly than that of any other animal, there can be no doubt that particular kinds of food are far more conducive to health and longevity than others.

"Salt, though a mineral production, is particularly required when the diet is wholly or principally vegetable; and nature has implanted so strong a desire for it in those animals which feed wholly on vegetable matter, that salt-springs are eagerly sought after by them when they have liberty to do so. From time immemorial, the salt-springs, or licks, in the wilds of America, have been the favourite resort of deer and buffalo. And from the fossil remains which are found in abundance in their neighbourhood, it is evident that they were likewise frequented by animals of enormous size, whose species have long since been extinct upon our globe."

I will add some comments on this and other features of diet, in my next, and am,

Sir, your obedient servant,

Dunstable. WM. FORBES LAURIE, M.D.

#### VACCINATION PETITIONS.

R. P. G., M. R. — The petitioning will doubtless need to be resumed, and, as will be seen, a select Committee of the House of Commons sitting on the Vaccination inquiry, will be sure to lead the attention of the public to the question of the compulsory practice, which none really like,

but on the contrary feel to be an "un-English interference with private right," and as a question of great moment to the family coerced by it.

Any evidence that can be offered by M. R. should be well considered, and then offered to the committee.

Mr. GIBBS, of Hastings, we believe, is the most zealous of the opponents of compulsory Vaccination, and is the author of the elaborate and valuable paper published recently (through the influence of Mr. BROTHERTON, we are informed) in the papers of the House of Commons, showing a strong case against the present law.

The defeat of the present bill still leaves the compulsion of the old act of last year in operation. It has thus to be petitioned against, as for *repeal*, and all influence used to spread abroad information on the subject, which does not now exist. The act in question, indeed, *could not*, in our estimation, *exist* with an intelligent conception of the mischief which interference with nature in this way is likely to produce.

W. S.—We beg to explain to our correspondent, that any communication made in this department of the *Messenger* need not necessarily be controversial in its character, as will be seen by an inspection of our pages. Whatever is of general interest, is capable of being used, should the writer communicate his real name and address, though not necessarily for publication, but to secure the *bona-fide* character essential to such communication. One matter, however, we are compelled to notice—the *length* of communications of this kind, which are frequently beyond our facilities as to space, and are inconvenient in relation to the versatility we generally secure. We have just lost a valuable paper on a very important subject from this cause alone.

#### PREPONDERANCE OF ANIMAL PROPENSITIES.

DEAR SIR—In the People's Edition of Mr. COMBE'S *Constitution of Man*, p. 76, the following passage occurs: "The first cause—the great preponderance of the animal propensities (in man), cannot by any means yet known, be summarily removed."

The writer, in this passage, evidently thinks that there is something yet to be discovered, viz., the cause of the animal propensities being so great in man. The question is then, has that cause been discovered? and what will remove it?

It is my opinion that Vegetarianism has done, and will yet do, much towards the elucidation of the point.

It is a notorious fact among Vegetarians, that when a man betakes himself to fruit, root, and grain diet, the excess of his animal propensities soon begins to diminish. His temper becomes placid, and he is much better able to control it;

his appetite (after the first battle) is more under the command of his will; and all his other passions undergo a similar change. Those who have read Mr. GRAHAM'S works, will no doubt call to mind many facts and arguments corroborative of the truth of this statement; which, together with their own experience, will fully establish them on the point; but there are some who have not enjoyed these opportunities. To them I would recommend a perusal of Mr. GRAHAM'S *Lectures to Young Men on Chastity*, and a trial of Vegetarianism, and then I have no doubt they will also assent to its truth.

Now, when a man has obtained more command over his passions than he formerly had, he will exercise them less frequently. Then, if the fundamental doctrine of Phrenology be true, that the more an organ is exercised, the

larger and the more powerful will it become, and *vice versa*, may we not say that Vegetarianism will remove the great preponderance of the animal organs in man. Common sense, also, would lead one to suppose that animal flesh must have a connection with the preponderance of the organs, since it is so well known that persons who consume large quantities of it are generally remarkable for the strongest manifestations of the passions.

There is, thus, every reason to believe that that which Mr. COMBE could not discover, stands a fair chance of being revealed by the light of Vegetarian science. The subject is at least worth attention, and it is to be hoped that it may fall into the hands of some one better able to elucidate it than

Your humble reader,

Liverpool.

W. B.

## THE VEGETARIAN TREASURY.

### RIDICULE.

I know of no principle which it is of more importance to fix in the minds of young people than that of the most determined resistance to the encroachments of ridicule. Give up to the world, and to the ridicule with which the world enforces its dominion over every trifling question of manner and appearance,—it is to toss courage and firmness to the winds, to combat with the mass upon such subjects as these. But learn, from the earliest, to insure your principles against the perils of ridicule: you can no more exercise your reason, if you live in the constant dread of laughter, than you can enjoy your life, if you are in the constant terror of death. If you think it right to differ from the times, and to make a stand for any valuable point of morals, do it, however rustic, however antiquated, however pedantic it may appear;—do it, not for insolence, but *seriously* and *grandly*, as a man who wore a soul of his own in his bosom, and did not wait till it was breathed into him by the breath of fashion. Let men call you mean, if you know you are just; hypocritical, if you are honestly religious; pusillanimous, if you feel that you are firm. Resistance soon converts unprincipled wit into sincere respect; and no after-time can tear from you those feelings which every man carries within him who has made a noble and successful exertion in a virtuous cause.—  
REV. SYDNEY SMITH.

### FOOD OF THE CHINESE.

Rice, millet, and wheat furnish most of the cereal food. The first is emphatically the staff of life, and considered indispensable all over the country. \* \* \* Maize, buckheat, oats, and barley are not ground, but

the grain is cooked in various ways—alone or mixed with other dishes. \* \* \* The quantity consumed of cabbage, brocoli, kale, cauliflower, cress, and colewort is enormous. The Chinese have a long list of culinary vegetables, and much of their agriculture consists in raising them. Leguminous and cruciferous plants occupy the largest part of the kitchen garden. "The yam is not much raised in China, though its wholesome qualities as an article of food are well understood—its native name being *tashu*, meaning the great potato." "Carrots, gourds, squashes, cucumbers, water-melons, tomatos, turnips, radishes, bringals, pumpkins, and okras are among the list of vegetables seen in the streets of Canton. \* \* \* Most of the vegetables raised are inferior to the same articles in the markets of western cities, where science has improved their size and flavour. \* \* \* The sweet potato is the most common tuber, for although the Irish potato has been cultivated about Canton and Whampoa for scores of years, it has not become a common vegetable among the people." "The group (musales), to which the yam belongs, furnishes the custard apple, one of the few fruits introduced into China from abroad. \* \* \* The plantain, said to stand next to the sago-palm, as producing the greatest amount of wholesome food in proportion to its size, does not furnish the Chinese so great a portion of food as it does the inhabitants of the Archipelago of South America, though it is the common summer fruit in Canton." Thus it will be seen, that the *great bulk* of the food of the Chinese is rice, the sweet potato, the arunes, the musales, and the leguminous and cruciform plants.—*The Middle Kingdom*—S. WELLS WILLIAMS, L.L.D.

## THE RECENT ANNIVERSARY.

It is a fact of interest, if not worthy of remark as a sign of the times, that in all the extended notice given to the recent Festival and Public Meetings in connection with the Anniversary of the Society in Glasgow, the benevolence of the objects of the Vegetarian movement is amply acknowledged. Reviewing the comments of leading articles, or the notices of reports, there is, indeed, little or nothing to take exception to as antagonistic, but rather a hearty appreciation and encouragement of the recent efforts of the Society, which, fairly interpreted, says, "We are much obliged, and beg for further opportunities of practically discussing the subject."

As to sound arguments against our system, we are at all times pretty easy, and have nothing much to trouble us in that way, having only to be desirous not to be mis-

interpreted, or that what is presented by the uninformed as objectionable should not be held to be important, for want of better and more comprehensive information on the subject at issue. It is, certainly, as every body should know, no matter of surprise that custom should be hard to be changed, and that it should be a hard task to induce reflection upon daily external habits, notwithstanding the sufficiency and intrinsic value of the better system of diet recommended to notice. Whilst we, however, are thus aware of our position, and ready for the work in hand, we cannot but congratulate our adherents on the progress shown in the fact that the leading objects of the Society now come to be understood and interpreted as benevolent in their aim, and thus entitled to the respect and consideration of the world.

## AMERICAN ANNIVERSARY.

It will be seen from the official circular announcing the approaching Annual Meeting of the American Society,\* that efforts are being made to secure a large attendance of members, and, from what we learn, to increase the interest in a more complete attention to organization, necessary to the most successful progress.

We earnestly hope that advantage will

\* *Controversialist and Correspondent*, p. 69.

be taken of the occasion to urge the necessity of more complete co-operation with our British Society, and should the result be that the transmission of our Periodical and papers should be called for to a much greater extent than hitherto, it will no doubt be a subject of rejoicing to all concerned. We are hopeful as to the deliberations of the Meetings to be held, and wait the report of proceedings for our next number.

## FACTS FOR VEGETARIANS.

WE extract the following useful and able article,† a reprint from the *Type of the Times*, an American Phonetic publication.

"The most satisfactory proof one can have of the truth or evil of anything, is that which he gains by experience, or by such tests as will convince him that there is merit in it. One should not have formed an opinion of anything without a preponderance of evidence that way. There are some people who are too credulous, inclined to believe almost anything that appears to have the least shadow of reason in it; and, on the other hand, there are those who repudiate everything. Yet we can easily perceive the true spirit of progress is that which desires to test every newly proposed improvement or reform, and willing to accept whatever proves of value.

† By Mr. W. H. SMITH.

"In regard to diet, or food, no one should or can, properly estimate a regimen for all, for constitutions differ, and must necessarily be treated differently, the same as with medicine. Our doctors have failed to make any system or principle applicable to all classes of persons; but find it necessary to understand the constitution of the patient, and hence the greater the necessity for all to be their own physician, and not to trust to the ignorance of others. But we may agree upon the general principle of diet, and establish a general system of regimen, which, however, must agree or be simplified with man's organic system; after we find him to be of a certain distinct class, we may venture to lay down rules to govern his habits. It is not my intention, however, to discuss this particular point at present, but only to pre-

sent a few facts in connection with a somewhat limited experience, which I deem will be interesting to the readers of the *Type*.

"I have tried the Vegetarian system four years, and am not yet dead, as my numerous friends professed I would be if I did not eat meat; or, at least, could not work. But in the four years' time I have done all kinds of work on the farm, besides in the shop, in the mercantile business, and in the schoolhouse, and have done it with no more fatigue, and, I can say, with far better success than before. And, above all, I have been free from headaches, stomach burning, and all the little pains consequent upon a disordered stomach. I have been in the sick room for weeks during the cholera season, attending on the sick, and all this time my food was simply the fruits which ripen at that season of the year, with a little plain bread, taking also great care all this time to keep the skin cleanly by frequent bathing.

"Do not understand me as saying that it is only those who eat meat that are subject to 'all the ills that flesh is heir to'; for vegetable matter can be cooked so as to be rendered as highly indigestible, and as improper to be taken into the stomach as meat, however, by means of greasy substances; and I presume food thus prepared is more unwholesome than other kinds; such as is usually furnished at our public suppers, reunions, and debauches, and hence the numerous headaches and pains on the following day. The simplest food a person can eat is the best, and best promotes health, and develops the physical system.

"A Frenchman will live and grow fat on what would starve an Englishman or an American; and, indeed, the Anglo-Saxon race, from the days of 'roast beef and plum pudding,' 'barbacues and boar's head,' down to the present time, have been the best livers in the common acceptation of the term. The islander loves his goat's milk and cheese, and the Turk his chibouque, yet they are no gormandizers, and we are no more hardy than they. The follower of MAHOMET might be considered, in his quiet, inactive life, as possessing none of the qualities which render man courageous and daring; but there is none of any race of people who endure greater fatigue, and none, when aroused into action, that exhibit greater physical courage, or a greater determination to accomplish what they undertake. This characteristic we see in the present struggle in Europe: while the allied armies are lying idle, they have gone on and defeated the Russian Bear in almost every battle.

"Says J. ROSS BROWN, a traveller of some note: 'The toils of travel, the torment of hunger and thirst, the extremes of heat and

cold, all the privations of military life, and all the terrors of death, fail to swerve them from their bloody career of revenge and rapine. This wonderful power of endurance may be attributed, in some measure, to their simple mode of living, and to the frequent use of cold water in their daily ablutions. What would be considered extreme privation in America, in the matter of food and clothing, is habitual with the Turk. A crust of dry bread, with a bunch of grapes, or a dish of soup, is his ordinary meal; and his clothing, in winter or summer, consists of a few simple robes thrown loosely around him. Flesh of all kinds is sparingly used, and strong liquors are almost unknown in oriental climes; and even here, in Constantinople, where the winters are often as severe as in New York, the native population sit whole days in their shops without fire, and never think of destroying themselves by the use of hot-air stoves, or the death-dealing salamander.'

"This writer further says of himself, that in his travels he used the simplest food: 'I breakfasted generally on bread and grapes, dined on grapes and bread, and supped on bread and grapes again; it agreed with me wonderfully. Never in my life did I feel stronger, or more capable of enduring fatigue.'

"There certainly is nothing more delicious or more palatable than the fruits of the field, from the early berries of spring and summer, to the golden fruits of autumn, and these, in connection with the vegetable productions, serve to meet all the requirements of the human system; in fact, they supply us with everything, they come to us in the most tempting form, and seem to ask us why we should have the same elements go through another formation, and then come to us with the blood of some poor creature upon them. Why should we have the ox and the hog eat the products of the earth, and then kill them to get what before was offered us direct from the hand of nature?

"Who can witness the process of hog-killing or butchering without feeling that he wished there were some way of obtaining meat without having to sacrifice the poor animal? Many a time, while a boy, have I shed tears at the death of some favourite calf or pig, which had to be sacrificed for the 'general good,' as says HUGH MILLER, who thus graphically portrays the scene that yearly transpired near the school-house (I suppose, for the mutual benefit of the pedagogue and his charge):—

"The town, which drove a great trade in salted pork at the time, had a killing place within thirty yards from the school door, where from eighty to a hundred pigs used



sometimes to die, for the general good, in a single day; and it was a great matter to hear, at occasional intervals, the roar of death outside rising high over the general murmur within; or to be told by some comrade, returned from his five minutes' leave of absence, that a hero of a pig had taken three blows of a hatchet ere it fell, and that even after its subjection to the sticking process, it had got hold of JACK KETCH's hand in his mouth, and almost smashed his thumb.

"The sin in thus sacrificing life for the 'benefit' of man, is humorously made apparent by this highly interesting and popular writer. I cannot reconcile the shedding of blood, the brutifying of man, the voracity of appetite, with the judicious and correct laws of nature; on the contrary, it is antagonistic to every natural law, to the higher nature of man, which revolts in childhood at the very idea of taking life to sustain life; and were we not controlled by a false education, the system would cease; nay, it would never have existed. The past will not justify the present; if, in the days of barbarism, war, and bloodshed, man was compelled to use such means as would most easily sustain life, it is no justification for the enlightened nineteenth century to avail itself of the same privilege, and become brutalized by pursuing a similar and entirely unnecessary course.

"Were we to study economy, we would quit growing cattle and devote our energies to the exclusive cultivation of the soil; for we may safely estimate that what will support one individual now would then support ten, and undoubtedly the estimate might be placed higher. It requires two and a-half acres of good land to keep a cow one year, and if we beef it, it would require the products of more. Allowing that we should beef this animal, and she should net 800 pounds, and at 6½ cents per pound, would be worth 50 dollars. This same two and a-half acres will produce, at a low estimate, 75 bushels of wheat: at a dollar per bushel, worth 75 dollars. But this simply supposes they were placed in the market; if we were to view it in relation to the supply of food, we would find the preponderance still greater in favour of grain growing: this 800 pounds of meat will feed a man (supposing he eat but one pound per day), eight hundred days, or over two years. The seventy-five bushels of wheat, or 3,750 pounds of flour (allowing him two pounds per day) will last 1,875 days, or over five years. To compare other productions with these, the result is still greater.

"The food of the poorer classes of England, Ireland, and Scotland, is almost entirely

vegetable, and even there are those who never during a lifetime tasted meat. In Scotland, oatmeal forms the staple food, and is, when prepared, one of the most nutritious, as well as palatable, dishes one can eat.

"The argument that a portion of animal food is necessary to give the right strength or power to the physical system, falls to the ground when we enter into a chemical analysis of the animal and vegetable systems. A preacher once asked me what I ate to supply the system with fat, if I didn't eat meat. 'Oh, I suppose you eat butter?' added he. Now, I shall not tell what denomination this parson belonged to, but I certainly think he needed a missionary as badly as some poor South Sea Islander! We find that the very elements which go to make up animal matter exist in vegetable matter, and that the process of formation is quite similar. The following account of the formation of fats is taken from BOOTH'S *Encyclopædia of Medicine*:—

"Fats are formed partially of liquid and partially of solid ingredients, and are classed into three classes: oils, butters, and suets. The former are the most fluid, the latter the most solid, while the second class holds the medium position. The fluid constituent is oleine, an unerring verification of the presence of which, in fats, is the formation of sebacic acid by their distillation; but the solid portion of the animal greases generally consists of two distinct principles, magarine, and stearine, though in some instances one or the other is wanting. Oleine, magarine, and stearine, are only the approximate constituents of fats; further elemental components scarcely varying in any of them, are carbon, hydrogen, and oxygen. Vegetable fats exist mostly in the pulpy envelopes of the seeds; whilst animal fat is found secreted in the fat cells, in the cavities of the cellular tissues. As to their origin, and the means by which they are stored in those receptacles from which we extract them, we remark that the living plant is as much indebted to food for the support of life as is the living animal: and the presence of fat in either instance, is an evidence of the conversion or assimilation of the elements of their nourishment into those constituents of which it is naturally formed."

"Hog's lard, or suet, contains thirty-eight parts stearine and sixty-two parts of oleine. Stearine is composed of—

Carbon	.	.	.	80.00
Hydrogen	.	.	.	12.50
Oxygen	.	.	.	7.50
				100.00

"Oleine is composed of—

Carbon . . . . .	76.03
Hydrogen . . . . .	11.54
Oxygen . . . . .	12.07
Nitrogen . . . . .	0.35
	<hr/>
	99.99

"The fleshy part of the animal which preponderates in animal food is composed chiefly of fibrine, with albumen gelatine, extractive phosphate of soda, phosphate of ammonia, phosphate and carbonate of lime, and sulphate of potash.

"The following interesting analysis of the flesh of men and oxen in health was made by MARCHAND and L'HERETUR:—

"The constituents of the flesh of man are—

Water and loss . . . . .	77.10
Matter insol. in cold water . . . . .	15.80
Sol. albumen, with coloured matter . . . . .	3.40
Alcohol, extract with salts . . . . .	1.20
Water extract with salts . . . . .	2.50
	<hr/>
	100.00

"The constituents of the flesh of oxen are—

Water . . . . .	77.17
Fibrine, cells, vessels, and nerves . . . . .	17.70
Albumen and amato globuline . . . . .	2.20
Alcoholic extracts and salts . . . . .	1.80
Water extract and salts . . . . .	1.05
Phosphate of lime, with albumen . . . . .	0.08
	<hr/>
	100.00

"Let us trace this to the staple productions of the soil. I give the analysis as made by Professors BERIO and HARDY with the grain in a dry state:—

	CORN.	WHEAT.	RYE.	OATS.
Starch . . . . .	80.920	56.50	40.00	64.24
Gluten . . . . .	5.758	17.10	7.00	2.47
Gum . . . . .	2.283	1.40	7.16	2.10
Sugar . . . . .	0.895	1.30	3.00	4.51
Albumen . . . . .	1.092	0.90	3.00	0.46
Salts, oil . . . . .	9.052	22.80	39.84	26.22
	<hr/>	<hr/>	<hr/>	<hr/>
	100.000	100.00	100.00	100.00

"Hence we find that the fat of the hog is made of the starch, sugar, etc., of grain, although the proportion of oxygen and hydrogen is less in the fat than in the grain which produces it, showing that, in the mysterious process of conversion in the stomach of the animal, a part of these elements are sent to other parts and to other uses.

"I give below another analysis by Professor LIEBIG, which shows what the elements of wheat, rye, and oats are:—

	WHEAT.	RYE.	OATS.
Carbon . . . . .	46.1	46.2	50.7
Hydrogen . . . . .	5.2	5.6	6.4
Oxygen . . . . .	43.4	44.2	36.7
Nitrogen . . . . .	2.4	2.3	4.0
Ashes . . . . .	2.9	1.7	2.1
	<hr/>	<hr/>	<hr/>
	100.0	100.0	100.0

"This paper is already sufficiently long, and I forbear giving an analysis of the blood, with some other facts which I have collected, till another time. Our friends who contend that man should be carnivorous should carry the thing out; they should not be so nice in butchering animals as to drain all the blood from the animal, for this is the most nutritious part. To be sure, I should think that if you would refrain from this, it would be quite an improvement—quite a saving of other materials which are now used for 'seasoning,' and then it would make our friends more carnivorous,—more dog-like, or tiger-like,—then what a fine race of cannibals we would soon have, and we poor, puny Grahamites would have more labour to attend to as missionaries among the 'North American cannibals!'

"But, then, there is a graver side of this; there are facts to be taken into consideration which morally affect society, and facts, too, that affect, of necessity, the health of mankind, and in reference to these latter, I quote again from LIEBIG: 'By boiling, the soluble ingredients of the meat are taken up by the water, and hence, as the alkaline phosphates are necessary to the formation of blood, and consequently of flesh, the loss of them by the exhausted meat renders it unfit for nutrition, unless eaten with the soup or extract. This latter, again, wanting in the materials of albumen and fibrine, is also not thoroughly nutritious alone. The brine of salt meat abstracts and retains all the phosphates, acids, kreatine, etc., necessary to the formation of blood; and hence its scorbutic action, and, owing to a partial reduction by this process, to a mere supporter of respiration, and hence its inability to effect a perfect replacement of waste organism.'

"Let our friends consider these facts well; let them enter into a thorough investigation of the subject for themselves before they decide, and I can assure them that they will find enough to convince them that man has wandered far from his primitive state of physical development and health, and that the true interests of mankind demand a return to these simple principles to sustain life."

## THE FOOD OF LONDON.

THIS is a curious and interesting subject, handled by a man skilled in turning all sorts

of intricacies inside out, and laying bare the heart of their mystery. The food of

between two and three million people congregated in a single city! How is it supplied? Whence does it come? By what elaborate official machinery is it regulated, so that this enormous number of human beings may have enough to satisfy their tastes and necessities, and not enough to ruin the caterers by leaving on their hands an unsaleable balance? These are some of the pregnant questions discussed in this volume;\* but with regard to the last, even Mr. DODD can do little more than smile at the idea of official interference with commercial business. The reason why London suffers from neither famine nor repletion, is simply that government is so kind as to take no concern about the matter, but to allow demand and supply to be adjusted according to the private interests of the buyers and sellers.

The transit of food to London affords an interesting chapter; and the next contains various calculations of the total quantity consumed in the metropolis. The most picturesque of these calculations is one by a writer in the *Quarterly Review*, who considers that if all the barrels of beer consumed annually in London were piled together, they would make 1000 columns nearly a mile in height; that the oxen, walking ten abreast, would form a procession seventy-two miles long; that the sheep, likewise ten abreast, would form a woolly mass 121 miles long; that the calves would extend in the same way seven and a half miles; and the swine form a grunting army nine miles in length. The birds, game, poultry, and wild-fowl, flying wing to wing and tail to beak, would cover a square of fifty one acres; the hares and rabbits, 2000 abreast, would extend a mile; and of the half-quartern loaves, you might build a pyramid 200 yards at the base, and nearly three times the height of St. Paul's.

We have next everything relating to the cereals and the food derived from them; then all sorts of information about cattle and cattle-markets, country meat and cured provisions—that is, provisions generally, for technically the term is limited to cured meat, lard, cheese, and butter. In the chapter on dairy produce, the milk consumed in the United Kingdom, according to one calculator, is 1150 million quarts annually. Mr. POOLE assumes that an average milch-cow yields seven quarts of milk as a daily average, and that the average retail price is 3d. per

quart; and from these data a result is arrived at, that the whole supply requires 450,000 milch-cows, and that the retail value amounts to the prodigious sum of £14,000,000 per annum. But limiting the inquiry to London, the same authority assumes that the carefully reared cows that furnish most of the supply for the metropolis yield nine quarts per daily average; that the number thus employed is 24,000; that the quantity of milk consumed is about 80,000,000 quarts annually; and that the consumers pay not less than £1,600,000 for it. The supply of London with milk is in a transition state at present, owing to the interloping railways; but there are still some large dairies at the outskirts conducted on the old plan, which was as follows:—"At three o'clock in the morning, a bevy of milk-women assembled, each with her pail and her stool, to milk the cows, of which 400 or 500, perhaps, would be milked in an hour and a half. The milk was carried away, in tall cans or in milk-pails, to the houses of the small traders who were not so wealthy as to possess cows; and by those dealers it was dispensed to the breakfast consumers. At twelve at noon, another milking took place, and another distribution among the humble dealers. The milkers were employed by the buyers, if they were not the buyers themselves; they brought their own vessels, milked the cows at stated hours, and paid so much per gallon. At one of these dairies, each cow is said to consume per day about a bushel of grains, fifty-six pounds of turnips or of mangold-wurzel, and twelve pounds of hay. At another dairy near Peckham, there are 300 cows, with a farm to supply them with fodder. It was stated a year or two ago, that this dairy contained one cow which had yielded twenty-eight quarts per day for six weeks; and that the average yield of all the cows was as high as fifteen quarts. There is a sort of 'quarantine-ground' for newly purchased cows, where they are kept until their condition warrants their introduction to the company of the high-conditioned milkers. Scrupulous cleanliness is everywhere maintained; the men engaged with the cows frequently bathe and change their clothes. The milk, when drawn, is strained, and poured into upright cans; these cans are sealed, put into vans, started off at three o'clock in the morning, and arrive at a dépôt in the city; the seals are removed by a clerk, the milk is poured into other cans; and these cans, being locked by the clerk, are carried off by milkmen, who supply the breakfast-tables of the various customers. All this scruple is manifested in order to insure that which is somewhat rare in the metropolis—pure milk." It is

\* *The Food of London: a Sketch of the Chief Varieties, Sources of Supply, Probable Quantities, Modes of Arrival, Processes of Manufacture, Suspected Adulteration, and Machinery of Distribution of the Food for a Community of two Millions and a half.* By GEORGE DODD, author of *British Manufactures*, etc. London: Longman, Brown, Green, and Longmans, 1856.

said that 450 gallons of milk should yield 430 pounds of cheese; and that a cow ought to produce her own weight and value in cheese annually. The quantity of cheese imported into this country was, in 1854, 44,000,000 pounds.

The importance of the London market is oddly evidenced by the fact, that fattening geese for it is a distinct occupation. "The fatteners pay unremitting attention to the wants of the geese, classing them according to their condition; keeping them always clean, feeding them three times a day, alternating dry with soft food, and supplying them with good water and an exercise-ground. The young geese begin to reach the fatteners about the month of March, from which time they arrive weekly throughout the season. Some of the fatteners have pens capable of containing 4000 or 5000 geese. Young or green geese are brought early and in large numbers to the London market, where they command high prices; they have been fed on oats, oatmeal, pease, and butter-milk or skim-milk; whereas the Michaelmas geese have picked up a portion of their food in the stubble-field and the barn yard." One of the fatteners sent to London at Christmas-time, in geese, ducks, and turkeys, a weight of twenty tons. In the two markets of Leaden-hall and Newgate Street, about 5,500,000 head of poultry and game are sold annually.

In the fish-chapter, we find that Billingsgate Market supplies the Londoners with 97,520,000 soles in the year. This, apparently, is the favourite of the palate; while plaice—36,600,000—is the favourite of the pocket. Next come mackerel, to the number of 23,620,000; and then whittings, 17,920,000. As for oysters, they amount to 500,000,000, and cost £125,000. Shrimps are much less expensive, but the number is about the same. Upon the whole, we have from this market what our author calls "a stupendous total" of 3000 million of fish, weighing 230,000 tons, and valued at about £2,000,000. This, however, does not include *sprats*, which no calculator has been daring enough to number; and perhaps the reader will find his imagination rather oppressed than otherwise by the description of the sprat-season. "The sprat-season is one of especial excitement: for it is 'high change' with the fustian-jackets; for, probably, ninety-nine hundredths of all the sprats are bought by street-dealers. The sprat-vessels draw up as near to Billingsgate quay as is practicable; boards and gangways are laid down, and incessant streams of people flow to and fro; the sprats at a busy time are not brought up to the market, for the buyers go to the vessel, and there make their purchases. It is no exaggeration to say, that 500 of these persons

may be seen thus engaged at one time; and the eager earnestness of countenance shews that the transactions are to them matters of commerce, of profit or loss. Baskets of all shapes and sizes, laden with glittering sprats, are brought ashore, sometimes by the itinerant dealers themselves, sometimes by porters who earn a half-penny or so for their services."

The magnitude of the business at Covent Garden may be imagined from the fact, that in the pea-season a single salesman will keep sixty women constantly employed in *shelling pease*; and that after the greengrocers, the cooks, and the private families are supplied with the best fruits and vegetables, about 3000 costermongers are in attendance to purchase the remainder. These last, it may be supposed, purchase cheaply enough; while some other customers are not unwilling, at certain times, to give 25s. per pound for grapes, 1s. per ounce for strawberries, 3s. per hundred for French beans, and two guineas per quart for pease. "No feature connected with a day's business at Covent Garden is more remarkable than the portering, or carrying of the heavily laden baskets: women, as we have said, are the chief porters; and sturdy dames they are, who in power of fist and power of tongue would yield to few lords of the creation. The outlying parts of the market, exterior to the buildings, are those best worth visiting in early morn, when laden wagons, baskets without number, vegetables in incalculable quantity, salesmen, greengrocers, costermongers, and feminine *Samsons*, completely fill the open spaces, and a busy hum of voices is heard on all sides. Wonderful is it to think of the power of ordinary commerce in this place. Whether there be or be not an extra supply of any one vegetable on any one morning, off it all goes: the costermongers will buy whatever the greengrocers do not want; insomuch that the afternoon sees the market-place clear and clean, swept and washed, whether the supply has been large or small. What commissariat department could do the work so well?" The total weight of vegetables sold at the London markets in 1850 is estimated at 3570 tons; and of fruit at 45,030 tons; the aggregate value being about three millions sterling.

At the head of the groceries stands tea, of which the quantity retained for home-consumption in 1852 was 55,000,000 pounds; in 1853, 59,000,000 pounds; and in 1854, 62,000,000 pounds—giving about two pounds per head per annum on the entire population of the country.

Among the curiosities connected with "the beverages of London," we are told of a hop-

grower in the parish of East Farleigh, in Kent, who possessed £70,000 worth of hop-poles; and of another who has 500 acres of hops, and who sometimes employs 4000 persons during the picking-season. But our space warns us to forbear. It has been found impossible to calculate the consumption of malt liquor in London; but some idea may be formed of the magnitude of the trade from the fact, that two of the great brewers send out 50,000 gallons per day each. The chapter on wine is equally interesting with that on beer.

The good things of life, some of which we have enumerated, are sold to the Londoners, our author tells us, by 100,000 persons. The most numerous on the list are the publicans; but the eating-houses, dining-rooms, taverns, and chop-houses, where the hungry citizens eat and drink on the premises, are matters of great importance. A butcher in Threadneedle Street "stated before a committee of the House of Commons a few years ago, that he frequently cuts up a hundred saddles of mutton in a day into chops, to be cooked in the neighbouring chop-houses;" and we well remember ourselves one of these chop-houses, close to the butcher's, where we have seen some of the magnates of the city lay down upon the bar a paper of chops they had just selected and brought to be cooked. The clubs, considered as dining-rooms, are about as inexpensive as any of the ordinary eating-places. The dinners at the Athenæum in 1832 cost, on an average, 2s. 9 $\frac{3}{4}$ d. each; and 1839, those of the Junior United Service, 2s. 3d. each. The wine drank averaged about half a pint. Next to the clubs come the *al fresco* treats, more espe-

cially on Saturday evenings. "Not the least remarkable among these Saturday-evening traders are those who deal in little savoury knick-knacks that may serve for a supper, or for a penny-treat to the errand-boy who has just received his weekly wages. At one point is the 'baked 'tato' man, with his brightly polished, hot and steaming, tripodal or quadrupedal apparatus, redolent of large potatoes and strong butter. Near him is the vendor of hot pies—mutton, eel, veal, beef, kidney, or fruit; all at a penny. A little further on is a table decked out with saucers, containing hot stewed eels, sold in penny-worths, or even still smaller quantities. The periwinkle-man is near at hand, with his half-pint measure of doubtful capacity. The stall of another dealer displays certain meat-like attractions, which prove to be pigs' chaps and pigs' pettitoes; and probably sheeps' trotters are there likewise. Baked chestnuts appear to have come somewhat into favour lately in London; and the oven or stove of the vendor of such comestibles may very likely be met with in these street-bazaars. It is just possible that a coffee-room *al fresco* may present itself to notice. Innumerable varieties of confectionary and 'sweet stuff' are spread in tempting array before the boys and girls, the chief customers for such things. The ginger-beer man, either with his penny-bottles or his majestic apparatus on wheels, is ready to supply the wants of thirsty souls."

And so goes on this world of London; and such is the sort of amusement and information presented in the *catalogue raisonné* of its food we have been dipping into here and there.—*Chambers's Journal*.

## THE CONTROVERSIALIST AND CORRESPONDENT.

### COMMENTS OF THE PRESS.

We regret that our space does not permit us to give more than the introduction to an amusing leading article which we copy from the *Glasgow Citizen*, giving the remarks of a stranger to our dietetic system, upon the recent Vegetarian Banquet of the Society, but evidently in no highly prejudiced or unfriendly spirit, and obviously falling rather into error than descending to anything less excusable:—

We have this week had a remarkable demonstration in Glasgow. The Vegetarian Society having honoured our city with its ninth annual meeting, a grand banquet, at which was neither fish nor fowl, flesh nor dripping, took place in the City Hall on Thursday. We were curious to gaze for once upon a scene so novel, and thither we betook ourselves as witnesses. Everything indicated immense enthusiasm in the getters up of the affair, and considerable indifference on the part of the beef-consuming public. Nothing

could be more complete than the arrangements. The hall was as showy and elegant as pink and white draperies could render it. On the walls above the galleries, choice scraps of Vegetarian philosophy were displayed. Busts, apparently of SHAKSPERE and MILTON, were embowered in floral niches on each side of the great organ behind the platform, with mottoes underneath, which we were too far off to read, but which we guessed to be extracted from some sylvan scene of the former and from the happy paradise of the latter. The tables, occupying the body of the hall, were gay with nosegays, in which neat printed cards were stuck, each bearing the name of some fair hostess, as "Mrs. Such-a-one's," or "Miss So-and-so's table." A profusion of viands was exhibited in tempting rows, such as might have satisfied the appetites of our first parents in their days of innocence. Programmes, scraps of Vegetarian verse to be sung during the evening, and pamphlets explanatory of Vegetarian principles, were lavishly distributed. The stewards, distin-



guished by breast-knots or favours of unwonted size, were eager to make themselves serviceable. Smart waitresses glided through the hall, and seemed preferable to the fussy, white-chokered, clerical-looking male professionals usually employed on such occasions. In addition to Mr. LAMBETH and the organ, an expert band discoursed such music as ought to have made the blood stir in tolerably tame veins. No appliance was omitted towards triumphant success. But the excitement of a crowd was wanting. There was a fairish display of both sexes, but by no means a squeeze. It was plain that the movement, which had been energetically advertised for some weeks previously, was not popular in this community, notwithstanding our Scottish partiality for oatmeal, and the present tall price of butcher meat.

We are rather at a loss to understand the surprise of the editor of the *Citizen* in referring to the manifestation of "considerable indifference on the part of the beef-consuming public." It cannot, of course, be expected that a question should at once be highly popular, or be greeted with enthusiasm, which goes to uproot custom; but when hundreds of ladies and gentlemen assemble to hear arguments upon the subject, and practically to consider the features of living declared to be more satisfactory, as well as natural, we consider that the result is anything but wanting in encouragement. And as to the want of "a crowd," and "a squeeze," we apprehend that these are less readily secured in the City Hall, Glasgow, than in most other places, and beg to say that all the arrangements made had relation to comfort, and with the object of avoiding precisely what our scribe seems desirous to have encountered.

Some other remarks of the same writer are such as can be made useful in our next number, and are of interest as representing the views of others on an early acquaintance with the Vegetarian practice.

#### THE AMERICAN VEGETARIAN SETTLEMENT.

W. S., S. J., and G. D.—Our attention has some time since been directed to the American Octagon and Vegetarian Settlement, as it is designated, the first part of the description having relation to a particular plan of arranging settlements, published by Mr. H. CLUBB, one of the leading settlers. The proposition for this settlement was, however, then only being submitted to the public for shareholders; but recently the undertaking has progressed to a practical test of the experiment recommended, as will be seen from the following particulars, which we extract from the *Manchester Examiner and Times*:—

#### A VEGETARIAN CITY.

Mr. BENN PITMAN (now a resident of Cincinnati, United States) gives the following par-

ticulars in one of his phonographic publications, respecting the Vegetarian settlement referred to some time ago in the *Examiner and Times*:—"We are happy in being able to present a sketch, from the Surveyor's report of Neosho city, Kansas, as it is now located by such members of the Vegetarian Settlement Company as have procured lots in this the first settlement of the company. Other settlements are in course of formation, but this has advanced ahead of the others, as the members located on it are the first who joined the enterprise either by subscription or personal presence. The survey was completed on the 5th of May, when the distribution of lots took place. The settlement then organised and appointed the following officers of the city:—Mayor, JOHN BROADBENT; Treasurer, ALBERT J. SOBER; Clerk, WILLIAM H. COLT; Marshal, ANGUS A. HERRIMAN; Messenger and Deputy Marshal, DAVID DAVIS. Neosho city is forty miles from Fort Scott, sixty miles from Osawotamie, and one hundred from Kansas city, Missouri. It is also 185 miles from the railroad at Jefferson city. The most direct route to Neosho city is by Osawotamie from Kansas city. The Vegetarian Settlement Company was originated last year, by Mr. HENRY S. CLUBB, and has been steadily progressing until it numbers nearly 80 members, only a part of whom, it appears, have appeared on the ground selected for the company. There are some thirty or forty square miles yet open to permission on each side of the river, the upper part of which is a prairie of a rich and easily cultivated character, well adapted for fruits, vegetables, and grain. If Vegetarians in all parts of the world were to remove thither this year, a large tract of country might be secured for their special benefit; but if they defer, claims will soon be taken all around Neosho city by those who are not Vegetarians. By the regulations of the settlers and founders, no person who is in favour of raising swine within the limits of the settlement will be admitted as a settler within those limits; and no one who doesn't meet the approval of two-thirds of the citizens can become a holder of city lots—the members having agreed to dispose of their real estate only to such persons. By this means the great nuisance of early settlements, and also of many towns, swine, will be kept out of the city limits. Slavery and slaveholders are also prohibited; and intoxicating liquors, tobacco in every form, and the eating of the flesh of animals, are all excluded by the unanimous voice of the citizens. Although much hardship and some privation have been endured by these pioneers, not an oath has been heard to escape the lips of a Vegetarian; while it is well-known that among almost all new settlers the practice of swearing is as common as flesh-eating, chewing tobacco, and drinking whisky. Vegetarians have now a 'local habitation' as well as a 'name' in the world. We trust that success will attend their efforts. We understand that the country is exceedingly beautiful; that it is well adapted for raising all the elements of life; and, if we are not mistaken, Neosho city will stand as a school of moral and physical training and healthful

pursuit, such as must make it attractive to a superior class of citizens, both in the old and new world. Let men go to this place with sufficient means to commence farming operations in good earnest; let them be prepared for some privations at first; let them take with them strong arms and willing hands for labour, and there's soil, stone, slate, coal, timber, clay, sand, and all the other elements and raw materials, not merely for ordinary farming purposes, but for the ultimate erection of a city which cannot fail to be an ornament to our country, and a blessing to its inhabitants." [It may be known to many of our readers, that Mr. H. S. CLUBB, mentioned above, was formerly a lecturer in Manchester upon the Vegetarian movement.]

For the further information of some of our correspondents, we also add the following particulars from the *World of Freedom*, a Kansas paper:—

All the elements for a flourishing city are comprised within the limits now occupied by these two companies. The timber held by them covers about one-fourth the claims. It consists of black walnut, hickory, oak, cottonwood, ash, elm, soft maple, and numerous other kinds.—There is ample timber for all the purposes of the settlement for many years, and the soil of the bottom lands is inexhaustible. The country around is rapidly filling up with settlers, and the whole neighbourhood expressed themselves highly gratified at the prospects of the facilities which the store and mill of the company will afford them. The Osage Indians have paid visits to the settlements; they have been kindly treated, and have behaved in a very friendly manner.—They point to the encampment, and say to the older settlers in the vicinity, "Good white men." They have shown their friendship by giving information as to the straying of the cattle belonging to the companies. No danger, therefore, is apprehended from the Indians. The live stock of the companies already consists of about twenty head of working oxen and cows, with five or six horses. A grist mill is already on the ground, and saws are on the way. A Vegetarian blacksmith, who has frequently made 120 horse-shoes in a day, is here, and all the requirements of his shop are at Kansas city, on their way to the settlement. Farmers, carpenters, cabinet-makers, and others, are present, and commencing operations. A nurseryman has also arrived. One breaking plough is at work, and two more will be started as soon as they can be obtained from the river. One member present is a native of Switzerland, one of Scotland, seven of England, five of New York, five of Pennsylvania, one of Ohio, and one of Canada. Of the ladies present, two are natives of Scotland, three of England, one of Pennsylvania, one of Virginia, one of Ohio, and one of New York. There are eight children, including an infant, born on the route. (The mother, a practical Vegetarian, did not detain the waggon more than one day. She has borne the hardships and exposures of the journey without complaint, and is enjoying excellent health. The infant is also strong and well.)

The Vegetarians generally are in robust health and good spirits.

#### AMERICAN VEGETARIAN CIRCULAR.

W. D.—The American Society has issued a circular recently, in relation to their forthcoming annual meeting, which we here insert:—

TO THE MEMBERS OF THE AMERICAN VEGETARIAN SOCIETY, AND THE FRIENDS OF HUMANITY GENERALLY:—

The Seventh Anniversary of the American Vegetarian Society will be held at Dr. TRALL's Lecture Room, No. 105, Laight Street, New York, on Wednesday, September 18th, 1856, at 10 o'clock A.M. Addresses may be expected either in the afternoon or evening, or both, from prominent leaders of the cause. It is expected that a plain collation will be prepared.

In the absence of a periodical for a year or two past, an impression has been made by certain individuals, who are inimical to the interests of the reforms we meditate, that Vegetarianism, at least in this country, is either dead, or just ready to expire. We hope to prove, at the next Anniversary, and by subsequent operations, that it is not dead, but only sleeps. Nor are we quite sure that the old adage, implying that the darkest hours allotted to sleep are just before day, may not be applicable to the cause we serve. Vegetarianism is creating a strong sensation in Great Britain, which must inevitably react upon our shores. We believe, that there is a vast amount of scattered thought on the subject already abroad among us, and only regret, that, like a mass of scattered coals and embers, it cannot be concentrated to a steady and permanent flame. But whether this can or cannot be done, we are persuaded that a just and rational diet lies at the foundation of so much good to society, as to justify the affirmation, that, whatever else may happen, Vegetarianism cannot die.

Come, then, with your friends, to the Anniversary, and do what you can to give to our cause an active rather than a passive existence. Let us not only stand up in self-defence, but carry the war into the territories of the enemy. Let us do what we can to hasten the day of universal emancipation from all that hurts or destroys, especially from the slavery of a perverted appetite, and that debility, deterioration, and hereditary and acquired disease, which everywhere accompanies or follows it.

WM. A. ALCOTT, M.D., *President*.

JOS. METCALFE, *Cor. Sec.*, pro tem.

#### UNSATISFACTORY VEGETARIAN PRACTICE.

SIR—I take the liberty of troubling you for information respecting Vegetarianism. I adopted the principle "for convenience' sake," about a month since, and am satisfied with the result, but I have no regular mode of living, or variety of food. I shall feel obliged if you can inform me if there is such a thing as a Vegetarian cookery book, and where it may be procured.

I remain, yours, etc.

F. B.

Attempts to live on something or other, minus the flesh of animals, such as that described above, under the idea that it is Vegetarianism, cannot but be disadvantageous to our movement, and the individuals making them. Information as to the preparation of a variety of dishes adapted to all classes of the community, will be found in the *Vegetarian Cookery, by a Lady*, so often recommended in our pages, and con-

stantly announced on the cover. We advise F. B., and all similarly circumstanced, to procure the book, and after a careful reading of the Introduction (which presents a comprehensive digest of Vegetarian arguments, and tables of the composition and digestibility of food), to select such recipes as seem most adapted to their requirements, feeling assured a little experience will be sufficient to show the ample resources of the system.

## THE VEGETARIAN TREASURY.

### THE LAW OF LIFE.

"The law of life is, 'In the sweat of thy brow shalt thou eat bread.' No man can evade that law with impunity. Like all God's laws, it is its own executioner. It has strong penalties annexed to it. Would you know them? Go to the park, or the esplanade, or the solitude after the night of dissipation, and read the penalties of being useless in the sad jaded listless countenances — nay, in the very trifles which must be contrived to create excitement artificially. Yet these very eyes could, dull as they are, beam with intelligence; on many of those brows is stamped the mark of possible nobility. The fact is, that the capacity of ennui is one of the signatures of man's immortality. It is his very greatness which makes inaction misery. If God had made us only to be insects, with no nobler care incumbent on us than the preservation of our lives, or the pursuit of happiness, we might be content to flutter from sweetness to sweetness, and from bud to flower. But if men with souls live only to eat and drink and be amused, is it any wonder if life be darkened with despondency?"

### VEGETARIANISM AND ECONOMY.

The next lowest ground we can take is that of *economy*. In the wider sense of this word, the researches of modern chemistry have demonstrated, that the initial nutritive principle resides in the vegetable alone; and that animals themselves derive their power to afford nutriment one to another, only from the fact of their having first, directly or indirectly, fed upon vegetables. The vegetable creation is the appointed means, and the only machinery for the wonderful conversion of inorganic into organic matter. To go to the animal, therefore, would appear to be an elaborate, circuitous, and very inferior mode of obtaining that nourishment, which we may have direct, and prepared from its first sources, in the vegetable. Practically, none of those animals which naturally feed upon other warm-blooded animals, have ever been generally

used as food by any people or nation. They ought, of course, to be the most esteemed, and present the most nutritive description of food, if the Vegetarian theory is not true.

In the narrower sense of economy, it is notorious that, by the lowest estimate, four times the quantity of produce adapted for the food of man, and better adapted we think we can prove, is obtained from the soil in the form of the various fruits, grains, and vegetables, if applied to that purpose directly, than intermediately by conversion into the flesh of animals. In other words, animal food is four times as expensive as vegetable; or the cultivated parts of the earth are capable of maintaining four times the number of inhabitants, or of supplying the same number of inhabitants four times as abundantly, on a direct vegetable, than through the exhaustive medium of an animal dietary. — *What is Vegetarianism?*

### A SUBSTITUTE FOR THE MOTHER'S MILK.

As far as the general public are concerned, the milk that would be used, is that which can be most easily procured—that is, cow's milk. This, it is clear, is not in the same state as the food provided by nature for the child, and therefore it ought to be brought as nearly as possible to that state. For this purpose it should have added to it water and sugar. The quantity of sugar it contains should be increased, and that of casein decreased, by which it will be rendered more digestible. For a very young baby the milk ought to be diluted with one-half water. As every animal draws nourishment from its mother's womb, this compound of cow's milk and of water ought to be warmed to about 90 degrees. The milk of woman, as of the females of all animals, is naturally alkaline; but when cows are stall-fed during the winter, their health begins to fail, and the milk becomes acid, and will, if given to the child in that state, derange the stomach. In order to correct this, and render the milk properly alkaline, two or three tea-spoonsful of lime-water ought to be added to every small cupful of milk and water given to a child. — Dr. J. S. WILKINSON.

## THE RECENT CONGRESS AT BRUSSELS.

MANY of our readers will have heard of the Congress of Philanthropy (*Congrès de Bien-faisance*), which has just terminated its sittings at Brussels; but as many more have doubtless heard little or nothing about it, we beg to direct attention to this event, as the most important and most hopeful that has occurred within the recollection of centuries.

We are told (privately) that the area for discussing questions of beneficence has been largely extended, on the occasion of the Brussels Meeting, by a mere accident, and that thus only have the deliberation of two or three other Congresses held in France and Belgium, been extended to all questions materially affecting the industrial classes. Whether or not this be so, the importance of the Congress, and its promises of great results in the future, are none the less valuable.

We see that the President of the Society,\* and a deputation, were present, to represent the considerations relating to the question of food, and that these gentlemen also assisted materially in securing an all-important report on the Temperance question, which has fairly presented the subject to the

\* *Controversialist and Correspondent*, p. 79.

## THE AMERICAN ANNUAL MEETING.

At the period at which we write we are hourly expecting the Report of the Annual Meeting of the American Vegetarian Society, to have been held on the 18th of September, and, if possible, we trust to present some details of the proceedings in the present number.

We are most anxious that the co-operation

attention and careful consideration of civilized Europe.

Considering the importance of the gathering, and the many questions touching the use of alcoholic beverages, as directly presented in the programme, it may seem strange that many deputations were not sent from England, and especially from Scotland. Want of apprehension as to the real importance of the Congress, may, probably, be all there is to account for this, but now the undertaking is made so successful, there cannot but be regret experienced that so few of the benevolent societies of our country manifested their respect and disposition to co-operate for the common good.

Of course, it would be premature to regard what has been done at the recent Conference as more than preliminary to great works of usefulness in the future; but in the matter about being presented, as the authentic report of the deliberations of the Congress, there will, doubtless, be found abundant cause for rejoicing, that the benevolent of many countries have met in the beautiful city of Brussels, to resolve upon the good of mankind, and, by association and example, to become strengthened to labour henceforth for the realization of the same.

of the two Societies should be secured, and thus, as it seems to us, the means which will most certainly tend to secure the progress of Vegetarianism will have been set on foot.

We subjoin a word, to intimate that the American Report has not reached us, and thus a notice of it will have to be deferred.

## CHEMISTRY AND PHYSIOLOGY IN RELATION TO DIET.

IN one of the Reviews of the past year,\* often presenting most valuable matter for the consideration of its intelligent readers, we find an article containing some eulogistic remarks on *The Chemistry of Common Life*, by the late Professor JOHNSTONE. The whole article is deserving of careful perusal, inasmuch as it refers to matters which have

\* *Edinburgh Review*, April, 1855.

a direct and important bearing upon the physical, moral, and social condition of the people. We are at issue with the writer's views, however, on several points; but these we cannot now discuss, and only wish to offer a few remarks on a paragraph in which the conduct of Vegetarians in rejecting the flesh of animals as food, is somewhat oracularly described as "unphiloso-

phical and vain." The following is the passage to which we wish to direct attention :—

"Look next at the food we eat. This is either of vegetable or of animal origin, and what modern chemistry tells us regarding it is not only full of rich uses, and of deep personal interest to every one of us, but is in itself truly marvellous. For, *first*, it abolishes the artificial distinction which mere sense has long established between animal food and vegetable food. The bread we simply bake is no longer quite different in use and quality from the flesh-meats on which learned cooks exhaust their culinary skill. In bread we actually eat the substance of beef, and in bread and butter another form of that marbled flesh on which the eye of the epicure so placidly rests. In every variety of eatable plant there exists a proportion of what chemists call gluten, which is nearly identical with the muscular part of animal flesh, and a proportion also of fat, which is absolutely identical with the fat of animals. How unphilosophical and vain, therefore, the discipline which enjoins and makes a merit of abstaining from a substance when obtained from the body of an animal, and yet allows the use of the same substance when obtained from a vegetable!"

1. We fully agree with the remark that "what modern chemistry tells us regarding" our food, "is not only full of rich uses, \* \* \* but is in itself truly marvellous." Recent chemical researches have thrown a flood of light upon the nature and treatment of various kinds of soil, and the necessity of bringing science to bear upon the production of the food necessary for the sustenance of man and beast. These researches are important to the material interests of the country, but still more so as they affect the health, the happiness, and the lives of the population. In all our schools there ought to be some instruction on these important subjects. Let this be supplied to both young and old, and the question as to the best food for man is sure to secure an increased amount of attention. But chemistry alone, important as its teachings undoubtedly are, must not be our only guide. The digestion and assimilation of the food we swallow are chemico-vital processes. Hence the importance of physiology, and the necessity of combining chemical and physiological knowledge in considering what is the most wholesome, and the most economical, method of feeding our population. This we regard as an important axiom, but one which has been, and is still, very much overlooked. LIEBIG in his *Familiar Letters on Chemistry*,

observes,\* "Men have often tried to explain vital phenomena exclusively on chemical principles, and to make physiology a part of chemistry. This was done centuries ago, at a time when the chemical changes in the body were better known than the organism itself. But when men had learned to know the admirable structure, the form and quality of the organs, and their combined action, by a more exact study of anatomy, they imagined they had found the key in certain principles of mechanics. All such attempts have entirely failed; and their failure gave rise to physiology as an independent science." The reviewer appears to have fallen into this mistake in uttering his dictum respecting man's food, that is, deciding "exclusively on chemical principles."

2. The reviewer affirms that modern chemistry "abolishes the artificial distinction which mere sense has long established between animal and vegetable food." These words seem to imply that in the continued use and application of these terms—animal and vegetable—there is a distinction without a difference. In support of this view, we have little more than mere assertion. An appeal is, however, made to chemistry. But will this answer the writer's purpose? The principles which nourish and sustain the animal economy may be chemically the same in the two kinds of food, but in judging of the superiority of one over the other, surely the source from whence the elements of nutriment are derived is of importance; and next, two things are to be taken into consideration, viz., the proportion in which the various principles exist in each kind, and the nature of the incombustible constituents, as we shall presently show.

We wish first to direct attention to a few things which may assist the non-scientific reader in the investigation of this question. The reviewer cannot be ignorant of the experiments made upon ALEXIS ST. MARTIN, the young Canadian soldier, by DR. BEAUMONT, of the United States, as to the digestibility of different kinds of food. These experiments establish the fact that the average time in digesting the various kinds of vegetable food is less than is required for the digestion of the various kinds of flesh. The reviewer ignores the question of *adaptation*. Is there not an important distinction betwixt capability and adaptation? It is true that man's gastric apparatus can digest the flesh of animals, but the question is, is it adapted to his nature and organization? Will it produce the purest and best blood? Are those who use it freely, other things being equal, the most healthy, and the freest from



disease, especially of an inflammatory and feverish character? Do they, in fact, stand as good a chance of arriving at a good old age, and with a less amount of those pains and infirmities than are usually experienced? We have abundant evidence on these points; and facts which cannot be controverted justify us in replying most decidedly in the negative, to each question. The gluten in good brown bread, in oatmeal, barley, the grape, etc., is much easier of digestion, and physiologically purer and better, than what is contained in the muscular part of animal flesh. Were this not the case, we submit that a diet consisting entirely of animal food, ought to be as conducive to health, as one from which it is entirely excluded. Such, however, is not the fact, as our critic must be fully aware. Physical power with certain feverish accompaniments and tendencies may be produced, but is not this done at the expense of the vital principle? Life may be urged on too fast, and the melancholy results are often witnessed in attacks of various kinds, especially of an apoplectic and paralytic character, and not unfrequently before old age is reached. Let children be trained up as Vegetarians and teetotalers, and though they may not arrive at maturity quite as soon as those whose diet has been of a mixed character, facts show that if they persevere in abstinence from flesh, the process of decay will not commence so soon. Indeed, this has been witnessed in the cases of persons who did not begin to be Vegetarians until they had reached middle life. Let these facts and considerations be duly reflected upon before our practice is again pronounced "unphilosophical and vain."

The reviewer speaks of every variety of eatable plant supplying not only gluten, but "a proportion also of fat, which is absolutely identical with the fat of animals." Vegetable productions do indeed supply, in rich abundance, the fuel necessary to keep up the heat of the body, in the shape of oily, saccharine, and starchy substance. Chemically they may resemble the fat of animals, but facts clearly show that as to digestibility and wholesomeness there is an immense difference. In this, as in other instances, the reviewer appears to use words for the sake of effect merely. Let not inquirers be misled by such a practice, but look beneath the surface, and give the subject a full and candid consideration. Let every aspect of the question be viewed, and it will then be seen that our practice is strictly "philosophical," and therefore wise.

3. In considering this paragraph of the reviewer, the reader can hardly fail to notice the brief and summary way in which an important question is disposed of. There is no

attempt to discuss the subject in its various aspects. In addition to what has been stated we wish to present some remarks and statements with a view to excite further inquiry. We have already stated that it is important to consider the proportion in which various substances exist in the two kinds of food. Wheat, for instance, contains these substances in just the proportion requisite for the healthy action of the human frame, but can the same be said of any kind of flesh? Every enlightened chemist and physiologist knows that this cannot be said. In comparing the blood of flesh eaters and Vegetarians, we must not only consider its chemical constituents, but its physiological characteristics and qualities. It is well known that the healthy condition of the body very often depends upon apparently trifling circumstances. The presence or absence of very minute particles will materially affect the vigorous action of the whole frame. It is said that two analyses—one of albumen and the other of fibrine—differ no more than two of albumen, yet we know there is a considerable difference in the effects of the two substances, and that too great a preponderance of one of these elements may produce no small derangement of the system. The gastric juice and the saliva are said to owe their solvent properties to the presence of a small quantity of an acid, which is scarcely perceptible, and yet how great the power they exert upon the food. If then there were no difference in the chemical composition of the blood, it does not follow that its purity and vitality are as great in the flesh-eater as in the Vegetarian. There is, however, reason to suppose that there is a difference betwixt the chemical composition of the blood in Vegetarians and flesh-eaters. In LIEBIG'S *Familiar Letters* we find\* the following statements. "The partial replacement of phosphoric acid by carbonic acid, and *vice versa*, which may take place in the blood, without alteration of its properties, explains how it happens that the change from vegetable to animal diet, causes no change appreciable in ordinary circumstances in the body of man, although, by that change of diet, an essential difference in the composition of his blood, as regards the *incombustible constituents*, is produced. We can now with the greatest ease and certainty determine beforehand, from the known composition of the ashes of the food, the nature and quality of the incombustible constituents of the blood; since we know that those of the blood are derived from the food, and that both are identical.

"When the food consists of bread or flesh, which leave in their ashes no car-

bonates, but only phosphates, the blood contains only phosphates; if we add to the bread or flesh, potatoes or green vegetables, the blood acquires a certain amount of alkaline carbonates; if we replace the bread and flesh entirely by fruits, roots, or green vegetables, the blood of man acquires the composition and quality of that of the ox or sheep.

"But although the exchange of phosphoric and carbonic acids in the blood, when the diet is changed from animal to vegetable, appears to have no influence on the processes of sanguification, nutrition, and production of heat, yet the process of secretion is very essentially modified in its form by this exchange."

From the above extracts it will be observed that the change to which LIEBIG refers is in the incombustible constituents of the blood; and afterwards he observes, "The combustible constituents of bread, flesh, roots, tubers, herbs, and fruits, are, in all these articles of food, of the same nature and quality, *but in very different proportions.*" After giving the result of his researches on this subject, especially in the analysis of the urine of men and animals, this eminent chemist observes, "We have, therefore, every reason to hope that we may be enabled, by a very simple chemical operation, to reason backwards from the urine to definite conclusions as to the quality and composition of the blood; and it will require only a small number of comparative examinations of the urine, and of ashes of the blood, in different diseases, to enrich pathology with a means of research invaluable from the certainty of its indications; by the aid of which the physician may ascertain the changes occurring in the composition of blood in disease, and may judge of their influence on the functions of the blood, and consequently on the most important vital processes."

"It does not require much chemical knowledge to perceive that the discovery of the law which regulates the dependence of quality and functions of the blood on the nature and amount of its incombustible constituents, is the foundation-stone of medicine and physiology; and that it is utterly absurd even to dream of a rational science of medicine, before we have laid this foundation-stone, on which must rest the solution of all questions concerning the

animal economy. It is impossible for the chemist not to acknowledge, that the alkaline quality of the blood is one of the first and most important conditions of the organic process of combustion, of the production of animal heat, and of the change of matter in the body." These extracts clearly show that the incombustible elements of the blood and the various secretions of the body, are much affected by the diet. In the same work, \* LIEBIG states that "the alkalies . . . promote and increase the combustibility of the respiratory matters," that is, the respiratory process is materially assisted by the presence of those carbonates in the blood which vegetable food so cheaply, abundantly, and wholesomely supplies. Let us, in fact, live as we believe the God of Nature intended—looking at man's nature and organization—and we shall remove one cause of alcoholic stimulation. This is a view of the subject which entitles the Vegetarian movement to the earnest consideration of all the friends of progress, especially those who are so laudably engaged in endeavouring to regenerate public sentiment in reference to intoxicating drinks.

4. The reviewer seems to think that we make a merit of abstaining from the flesh of animals. But where is the proof of this? We simply act up to our convictions of truth, and being satisfied that there are strong objections to the flesh-eating practices of society, we deem it to be our duty to urge others to abandon them also. By the relation of our own experience, by the exhibition of the facts of science, and the presentation of arguments drawn from the histories of individuals and communities, we endeavour to persuade others to follow our example. Our practice involves no self-denial on our part. We thoroughly enjoy our mode of living, and can partake of our food regularly without any misgivings as to its impropriety or unsuitableness. If we are wrong, let our error be pointed out. It is no uncommon thing to accuse those who condemn existing but popular practices as being influenced by a pharisaical spirit, and Vegetarians need not expect to escape. Believing that flesh-eating is an obstacle to human progress, we shall continue to labour for its abandonment, and the dawn of that period when there "shall be nothing to hurt or destroy."

\* p. 320.

## REASONS FOR A VEGETARIAN DIET.

WHAT is man's proper food? Is he naturally carnivorous? Or, is he, like domesticated swine, omnivorous? The following among other reasons, seem to indicate that

his constitutional food consists of fruit and vegetable matter.

1. The nobler among brutes, those distinguished for more amiable qualities, and

the more beautiful of plumage and sweet of song among birds, are not carnivorous. Is man to be ranked with the baser beasts?

2. The intestinal canal in fruit and vegetable eating animals is longer and more complicated than in the carnivora; the gastric juice in one is said to be slightly acid, in the other slightly alkaline. In these respects man resembles the frugivorous and granivorous animals.

3. Man is an animal. He has another nature too—he is an intellectual being. But his life is sustained by the same animal powers and functions which pertain to other species. And as an animal he is subject to the same laws which govern the animal kingdom—is under the animal economy. Poison will kill him, fire will burn him, water will drown him, as surely as they will a lion or a sheep. Appropriateness and adaptation distinguish all nature's doings. The tiger is supplied with the means and propensities for securing its food. Man lacks all indicatives of this kind. His are of an entirely different character. He has not the fleetness for seizing, nor the teeth nor claws for rending his prey. Nor is he supposed to possess a blood-thirsty disposition. Now, was it nature's plan, contrary to the completeness of all her other undertakings, to deprive man of his proper food until his inventive genius could devise artificial implements for catching it? Why this solitary exception and incongruity, another like which cannot be found throughout nature's domain?

4. Custom aside, who, with a profusion of delicious fruit and farinaceous food around him, would think of cutting down an innocent unoffending animal to obtain his daily meal? What on earth would suggest the thing to a sane mind?

5. It is cruel. Unless injured and hardened, who does not revolt at the thought of butchery? What! compelled to pain, and thwart, and deaden the sensibilities with which we have been endowed, in order to procure sustenance?

6. It is prodigal and wasteful—at variance with the true economy of nature. It costs much more—requires much more land to subsist a man on animal than on vegetable food. Should the injunction, "Be fruitful and multiply and replenish the earth," ever meet with fulfilment, how can dense populations be sustained upon a plan so lavishly extravagant? Higher and stronger races extinguish lower and weaker ones. Witness the march of man's dominion. Carnivorous creatures seem to be a kind of parasitic, excrecent, temporary production below other brute species. Query. Is there evidence that man should be a superior, nobler, more

permanent and enduring race, or, does he belong with inferior and receding tribes of animals? Is it the ultimate order and tendency of things that man should exterminate beasts (not slaughter-house fashion), or that beasts should exterminate man? If the former, must he pine and degenerate for want of his constitutional aliment?

7. Flesh is produced from vegetable substances. It is only vegetable matter taken at second hand, deteriorated and made bad by having been already once used, and by containing, of necessity, impure effete portions. If in this state it is better than in its primeval form, why will not a repetition of the ameliorating process make it better yet? that is, why is not the flesh of carnivorous animals still more preferable? Why consider that unclean?

8. But the matter is not left to mere theorising speculation. Nature and reason only corroborate experience in declaring that a fruit and farinaceous diet is best for man. This has been demonstrated by test beyond the possibility of cavil. Proper and natural vegetable aliment is eminently conducive to bodily strength and energy, to a clear and vigorous intellect, to a control of the passions, and the exercise of the moral faculties.

But says an objector:—

1. "In Iceland they cannot raise corn and peaches." Well, what if they cannot? What business—what right has a man to make his home where he cannot live? Does the crater of a volcano afford especial evidences that it was designed for man's residence. It is not on all the globe that we can appropriately dwell. The ocean, the desert, the regions of perpetual snow, forbid it.

2. "We cannot work without meat."

So a little while ago it was as confidently thought that alcohol was necessary to give strength to endure toil. Facts innumerable say that neither is necessary. Compared with proper food and drink, both hinder instead of help in securing the object aimed at. Dr. FRANKLIN ate his frugal repast, and drank his glass of water, and then enjoyed an intellectual feast, while his fellow labourers were regaling themselves on their ale and beef-steak. He carries a printing "form" under each arm, while they could carry but one. Have the horse, the ox, the camel, the elephant, no strength—the squirrel, the antelope, the ape, no nimbleness?

3. "I like it." So can a cow be made to like it. So many like tobacco. We like what we have been taught to like, or what we have received an hereditary taste for. Our appetites are perverted and depraved. Had we natural, unvitiated tastes, they

would guide us to our proper food. But, who has such?

4. "What is one's food is another's poison. It may do for some, but not for me." Nonsense. Where are the two birds, or the two beasts of the same tribe that do not eat the same kind of food? If there is any distinction in this respect, it is artificial, not natural.

5. "But the Bible sanctions the use of flesh." What creed or ism on earth, is not, according to its advocates, proved by the Bible? Take away every other ground of argument, and forthwith you find the arguer backed up upon the Bible (taken in its merely literal sense).

Say to a man that slavery is wrong—is an evil and a curse to both enslaver and enslaved; that it is a libel on God and humanity, and contrary to every principle of justice and he will perhaps tell you "the Bible supports it." Prove that intemperance is a sin, that alcohol is a poison, that the traffic makes paupers, and criminals, and wretched families, that it produces the principal item in the tax-payers' burden, and that the use of ardent spirits tends (and often accomplishes it), to dethrone reason, to debase the man, and make him worse than an idiot—and he may calmly tell you, in effect, "the Bible upholds it." Intimate to a professional soldier that except in self-defence and vindication of right, war is unjustifiable murder, and he will refer you to the Bible! Endeavour to persuade a man that polygamy, concubinage, etc., are not adapted to the wants and welfare of the race, and are morally wrong, and you may have your biblical memory refreshed. In short rebuke Satan personified, and he will quote Scripture to you.

I allude to these things to shew their fallacy. The Bible is an ethical treatise. And the great truths of morality and religion even must be drawn from it by the general tenor of its teachings, and not from isolated, detached passages construed to suit any desired fancy. The Bible speaks of the sun's rising and setting, but does that invalidate the facts of science, or prove that GALILEO was a heretic worthy of death, as the people of his time supposed. Nobody supposes that the Bible, rightly understood, contradicts truth or equity, or anything good.

And yet, doubtless, the use of animal food, especially if it be wild flesh, and not the stall-and-sty fed, over-fattened, diseased, kind, is far less injurious than many other things with which our tables abound. Our forefathers were much more robust than their descendants. Their habits were simple. They were much in the open air. Their

houses were not, generally, quite "air-tight." The flesh they ate was, much of it, obtained by the chase, as the woods abounded in game. This, though unnatural food, was natural flesh—not art-produced.

It is often said that, "it matters not so much about the quality of food, as about the quantity." This may be true under certain restrictions. Both are important. But why a danger of eating too much? Simply because the food is unnatural. It produces, instead of natural appetite, unnatural cravings. Hence come over-eating, insufficient mastication, and partaking of food too frequently. The modern art of cooking is wholly at variance with Nature's simplicity. Spices and stimulants, condiments, and sweetmeats, too rich and over-concentrated dishes, "the luxuries of living," are the bane of life and happiness. Nor can it be possible that they afford half the gustatory pleasure, even, which the gratification of natural hunger by plain, simple, natural food would afford.

We eat too fast. The teeth should chew the food, the stomach should not. The saliva should moisten it, not an artificial drink. We eat too much, not only because unnatural food produces unnatural hankerings, but because there is too much nutriment in a given bulk. It is too concentrated.

Oxygen is the principal thing used by the blood in the lungs. And still, the largest ingredient in air is nitrogen. But the proportion of oxygen cannot be increased without the most pernicious results. Why? Because it is exactly suited to the purpose already. So of food—it must contain some innutritious matter. Take wheat, for instance. The covering in which it is so closely enveloped cannot be separated from the more nutritious particles without the aid of art—the art of boiling. What a triumph for invention!—no, for indigestion and all her children!

The stomach needs rest, as well as other muscles of the body. After it has performed its work of digestion, it requires a respite from all labour. It should never have a task to accomplish during sleep. Who would think of sleeping and keeping a tired arm at work, meantime? Yet one might as well, as to give the stomach no repose. Late and hearty suppers war with health.

A callous throat can be forced to bear—it is often forced to bear—burning viands and scalding drinks. But the consequence is lasting detriment.

If any truth is evident—if it is clear that the sun sheds his rays at mid-day in a cloudless sky—it is plain that water was made to drink—to relieve the thirsty animal, the thirsty plant. The pure, clear, calm un-

adulterated liquid, "sparkling and bright," as it sprinkles from the rock or gurgles from the hill side, is the beverage. But man in his wisdom, knows better! Tea, coffee, chocolate, beer, and a hundred others are superior—are more delicate and nice. Have done with irony. Those who will spurn all blessings must. Many whose warp and woof are through and through interwoven

with artificial stuff, suppose that water and fruit would make them sick, because these induce an effort to expel impurities. The injury wrought by these improved drinks can be demonstrated chemically. But it is sufficient for any rational man who uses his reason to see they are unnatural. \* \* \*—G. A. WESTON, in the *Type of the Times*.

## THE CONTROVERSIALIST AND CORRESPONDENT.

### COMMENTS OF THE PRESS.

The further remarks of the *Glasgow Citizen*, on the recent Vegetarian Banquet of the Annual Meeting,\* after a few preliminaries relating to the commencement of the entertainment, are continued as follows :

Grace followed, and the banquet commenced. In the sophisticated state of our stomach, we confess we did not entirely relish it. The Vegetarian cooks attempted too much. They seemed ambitious of imitating the forms of diet they despised. The "green peas soup" was accordingly inferior to mock turtle or mulligatawny, while the "savory omelets" and "fritter and potato pies" were indifferent substitutes for cuts of salmon or sirloins of beef. Something more simple, such as eggs and milk, would have been preferable. Vegetarianism is, in fact, not a little marred by artifice and elaboration. The "moulded cut rice," however, was unexceptionable, while the strawberries and cream were beyond all praise. It shows some tact in the Vegetarian Society to pitch their anniversary in the fruit season, just when the gooseberries are in, and before the strawberries are out. In hot weather, too, there is, as they have probably calculated, less relish for kitchen steams and strong animal edibles. On a close July eve a sufficient supply of strawberries and cream are, to say truth, quite enough of themselves to stop the mouth of the loudest anti-Vegetarian for the time.

We presume the writer of the critique was an exception to the great majority of the five hundred guests present, or the general satisfaction evinced could not have been produced, not to enter particularly into the corroboration of the fact from the general consumption of the good things presented. It is a mistake to suppose that there is error in preparing dishes suited to the tastes of those who are partakers of the flesh of animals, though there is not the purpose referred to, or more attention given to this than suffices to make the diet practical to the meat-eater. Vegetarians themselves often attain to very simple tastes, and still find an increase and not a loss of gustatory enjoyment in forsaking the flesh of animals; but when the object is to give a large entertainment, as at the recent Annual Meeting of the Society, the plan suggested by our critic only serves to remind us once

again that the system of Vegetarian diet is subject to cross fires of objection; on the one hand, if we provide simply, leading to the conclusion that the poverty and want of resource of the diet necessitate this, and on the other hand, when the provision is abundant, suggesting the charge of too close an imitation of the mixed-diet practice, or of luxury and expense.

The editor of the *Citizen*, after noticing further the arrangements of the Banquet, proceeds to comment upon some of the arguments used by the speakers during the evening. Referring to the address of the President, he remarks :—

His most telling points were those in which he depicted the horrors of the shambles. From the disgust which these created, he concluded that the slaughter of animals was unnatural. No doubt, if every man had to act as his own butcher, the demand for beef-steaks and mutton-chops would considerably abate. But may not this be an over-sensitiveness, born of a high state of civilisation? Are there not many things necessary to be done from which persons of refinement turn with loathing? The hunter pursues his quarry, and the angler hauls in his silvery and quivering prize, without compunction. Many, following the example of our poet BURNS, would shrink from crushing a mouse, a very beautiful and miraculous specimen of God's workmanship. Does it follow that the destruction of vermin is a species of murder? Mark the innocent complacency with which a cat performs the operation. ROSALIND would not kill a fly, but behold with what neatness and deliberation a spider sucks out its fluttering life! That one set of animals was made to prey upon another is a mysterious law of God's providence. It may be difficult to disconnect the idea of cruelty from such an arrangement, but the fact is nevertheless undeniable, that many animals are born to be used as food by other animals. The Vegetarian appeals to nature, and nature answers on the surface of the earth, in the ocean, and in the air, by the daily destruction of countless myriads of beautiful and innocent lives!

In admitting the fact that the necessity of slaughtering the animals whose flesh is consumed, would end the practice with the individual, our writer admits our case, from the fact we contend for, that nature—which so carefully provides that the essential paths of existence, where physical

\* *Controversialist and Correspondent*, p. 67.



being is provided for, are all made more or less paths of pleasure to man—declares against the practice of procuring flesh as food, from the repugnance experienced at every step. That it is no over-sensitiveness is proved by the fact that the unfortunate brethren of society who are forced into the slaughtering of animals for the rest—their proxies in acts of bloodshed—are injured or demoralized by their occupation. Nothing necessary to be done to procure food, in relation to the natural wants of man, *can* produce loathing, but, on the contrary, pleasure, in degree at least. As to the hunter and fisher, they are, in degree, like the slaughterman, trained in acts of destruction, and have progressively lost the recollection of the repugnance generally experienced for acts of slaughter, especially where immediate contact with the animal in the act of killing is necessary—for instance, in the slaughter of the ox, the sheep, or the lamb. We do not profess to be lovers of vermin, but rather of the habits of cleanliness and improvement, which, for the most part, prevent their existence, or inconvenience from them; but as to competing with the cat in the operation of destroying the mouse, we have no pretension, neither do we deny the connection of other animals with their prey, but only state that as there are other animals which *have not* these habits, man is in his own nature, as well as in likeness to these, not an animal of prey, but one destined to consume fruits, roots, and grain, with other vegetable products.

We next read:

Mr. SIMPSON had another strong point, in which he was followed by Mr. BROTHERTON, M.P., who announced that he had been forty-seven years a Vegetarian. Both gentlemen spoke of the number of diseased animals brought to market. Men are suspicious of what they eat, and easily frightened. Yet how comes it that sheep and oxen do not enjoy perfect health, seeing that they are all Vegetarians? Mr. JOHN SMITH of Malton, and other speakers announced that they had been cured of dyspepsia and sundry ailments by adopting a Vegetarian diet. This may be true, but it proves little or nothing. All eaters of butcher-meat are not dyspeptics. If vegetable food has performed cures, so have vegetable pills—so have air and exercise—so has cold water. Change of diet is an old remedy for stomach complaints; but isolated individual cases must not be made the basis of a theory which general experience contradicts.

The objection of doubt as to the diseased flesh sold, is met by a simple reference to facts, occurring everywhere, and especially by the report of the House of Lords a few years ago, showing the enormous extent of the evil. Sheep and oxen, in *their natural state*, would rarely be suffering, we

apprehend, any more than other animals; but artificially treated as they are, disease arises, and from the practice of consuming their flesh, this is seriously productive of evil to public health. The general statistics are in favour of the change of diet; general experience is thus in favour of the system, and sets aside the attempt here made to object.

Then follows what we are happy to believe is somewhat more in harmony with the convictions of the writer.

There is something so very amiable in these Vegetarian philosophers, something so pastoral and Arcadian, such a sympathy with corn-fields and orchards in preference to footsore Smithfields and bloody *abattoirs*, that we have every desire to treat them with admiration and respect. In singing or sighing after "our primal state," they entertain no foolish notions of living in bowers, or wearing garments of fig-leaves. Their amount of practical good sense is surprising; nor can it be doubted that they are actuated by an impulse of tenderness towards the brute creation, which many great and good men, from PYTHAGORAS downward, have not been ashamed to manifest, and to obey.

We incline to the opinion that the writer of the article inclines to a practical experiment of our system, and shall be happy to be informed of the results of a sound experiment.

The article concludes as follows:—

But although Mr. SIMPSON, who has been forty-four years a Vegetarian, declares the flavour even of the "roast beef of old England" to be repugnant to his senses, it cannot be questioned that animal food, disguised by culinary art, has enormous hold on the appetites and on the affections of mankind. Examples of very strong men, and prodigiously strong animals, built up on purely vegetable and farinaceous substances, are not wanting; but as a people, the rice-fed Hindoos or Chinese are deficient in those powerful moral and physical qualities which distinguish the mixed-diet races of Europe and America. Then what would become of the poor Esquimaux without the flesh of the seal and the rein-deer? Many animals would eat men up if they were not encountered and destroyed. Were Vegetarianism, however, universal, the effects, we apprehend, would be not to overrun our fields with cattle and our hills with sheep, but to cause these innocent graminivora to almost wholly disappear. Such as were spared would still pain the Vegetarians with the spectacle of their sudden or their lingering deaths. But it is not only butcher-meat, but fish, and oysters, and every form of animal food that it is proposed to abandon. Not an iota of slaughter is to be permitted, unless of such silly flies as may blunder into our Vegetarian broth! "*C'est la soupe qui fait le soldat*" was at one time a saying in France, but the soup to make a soldier is not, we fear, such as emanates from the Vegetarian cuisine.

For as much as this section of the remarks,

of our critic is serious or requires answering, we have simply to say, that when intellectual and moral training do for the Hindoo and the Chinese what Vegetarian diet already does, the differences above presented will be at an end. Some of the nations of the Eastern world, however, and the porters of a part of China amongst the rest, are notably the strongest men of the earth, and they abstain from the flesh of animals. As to the inhabitants of the Polar regions, we have to refer to the explanations already given in our pages,\* proving the fallacy and error of such objections. As to other replies, if necessary, these will be found as already referred to,† and in the fact that the balance of nature is ever secured when man does not interfere with it, and that he never needs to undertake to meddle with any portion of the animal kingdom by way of setting it in order, his attempts in this direction being signalized by the introduction only of disorder.

#### INTERNATIONAL CONGRESS AT BRUSSELS.

J. S., W. W., and G. D.—The address presented by the Society to the Congr s de Bienfaisance, which met on the 15th Sept., and has just terminated its deliberations, was the result of the consultation of the officers of the Society, who, observing the various questions pertaining to agriculture, economy, food, social and domestic progress, and the question of the suppression of intemperance, considered the occasion suitable for sending a deputation of the President, Mr. Alderman HARVEY, and Mr. SIMPSON ROSTRON, with the object of presenting an address to the Congress.

The address, a translation of which we here present, forms part of the proceedings of the Congress, and will be reproduced in the full report about being issued.

#### TO THE PRESIDENT AND MEMBERS OF THE CONGRES INTERNATIONAL DE BIENFAISANCE.

GENTLEMEN—The Society of which the accompanying announcement presents the prospectus, would, through their chief officers and some of their members, congratulate the Congr s International de Bienfaisance on their meeting at Brussels, in the interests of humanity, and fully sympathizing with the objects of the Congress, beg to accredit JAMES SIMPSON, Esq., of Manchester, President of the Society; JOSEPH GUNN PALMER, Esq., of Birmingham, Treasurer; Mr. Alderman HARVEY, of Salford, Manchester; and SIMPSON ROSTRON, Esq., of Manchester, members of the Society, as a deputation to the Congress, and their representatives in the deliberations of the same.

We behold with satisfaction that the question

\* See *Supplement*, pp. 38, 39,

† Lecture of Mr. SIMPSON, pp. 27—43.

of Food will occupy the attention of the Congress, and as a Society of Dietetic Reformers, we hope, that either on the present or some early subsequent occasion, the question may be mooted in its most comprehensive aspects of consideration.

Established as an organized Society in Great Britain, for the last nine years, and in co-operation with a similar Society in the United States of America, and with honorary members in other countries, we hold the conviction that the question of food can never be fully and completely understood, or wisely dealt with, without reference to the natural history of man, considered in relation to anatomical, physiological, chemical, and moral evidence, and that this, when duly estimated, will lead to the conclusion arrived at, after laborious investigation, by LINNÆUS, CUVIER, RAY, MONBODDO, DAUBENTON, and many other naturalists of greatest celebrity, that fruits, roots, and grain, with the succulent parts of vegetables, are the *natural food of man*, whatever else, as Lord MONBODDO remarks, he may come to consume by "*acquired habit*."

The questions of agricultural produce, and economic distribution in the purchase of food, are doubtless gravely affected by these considerations, and notwithstanding the difficulty of resisting the force of opinion, and still more, of established custom, in relation to the use of the flesh of animals as food, the researches of science, and the concurrent progress of enlightened civilization are such, that the question of the propriety of ceasing to raise food for cattle with the design of afterwards consuming their bodies, must press itself upon the consideration of society as a primary question of political and domestic economy, science having demonstrated that there is no peculiar nutriment to be derived from the flesh of animals, but that the elements of use are simply the proximate principles of vegetables transferred from the food of the animal consumed, but at the cost of from one to four hundred per cent. the amount for which the identical elements of nutriment could be obtained, simply and directly from the orchard, the garden, and the farm.

In beautiful harmony with these facts, the natural instincts and moral nature of man are found to rejoice in the various circumstances pertaining to the procuring food from the vegetable kingdom, whilst benevolence is offended at every step necessary to procure the flesh of animals, the connection of acts of slaughter and the effects of abnormal habits of diet, being also an element for further consideration, in some of the higher aspects of the subjects referred to in the suggestions for the deliberations of the Congress, as points for present or future attention.

Not, however, to carry the principles and advocacy of the Vegetarian Society beyond the convenience and prescribed limits of the Congress, we would further congratulate the Congress on their proposed consideration of the most effectual remedies for the intemperance resulting from the use of alcoholic beverages, and in doing this, would call the attention of the Congress to the fact that the appetite for them is mainly incident

to the practice of consuming the flesh of animals as food, whilst abstinence from this, and subsistence on the products of the vegetable kingdom, has the effect, naturally and effectually, of eradicating the appetite for strong drinks; a Vegetarian diet and the use of such beverages being found to be incompatible, and thus suggesting that the question of intemperance in drinks can be most certainly dealt with in relation to sound principles of diet.

In conclusion, Mr. President and Gentlemen, we would again express our entire sympathy with the objects of the Congress. Originating and planned in the spirit of philanthropic regard for the well-being of mankind, it cannot fail to have its important fruits of usefulness and blessing to the masses of society, and in the considerations it will tend to develop; and the charity it will spread abroad, we have the assurance that the great cause of humanity will be served by your benevolent efforts.

Accept, then, Gentlemen, our assurances of the deepest respect and affection.

JAMES SIMPSON,	President.
JOSEPH G. PALMER,	Treasurer.
JOHN ANDREW, Jun.,	Secretary.
GEORGE DORNBUSCH,	} Local Secretaries for London.
WILLIAM WHITE,	
WILLIAM METCALFE,	
JOSEPH BROTHERTON,	} Members of the Society.
JAMES GASKILL,	
JOHN SMITH,	
ROBERT MARTIN,	
JOHN WYTH,	
JOSEPH MARTIN,	
WILLIAM G. WARD,	
JOHN SMITH,	
JOHN DAVIE,	

#### BRUSSELS PHILANTHROPIC CONGRESS.

It affords us the deepest gratification to call the attention of our readers to the following interesting communication from the seat of the recent Congress at Brussels:—

DEAR SIR,—Your readers, like yourself, are doubtless all interested in the recent event at Brussels, the Congress of Philanthropists from nearly every civilised country in the world, and many, whether merely adherents of the Temperance practice, or, like our members, adherents of both Temperance and Vegetarianism, will rejoice to know that the principles of each movement were fully represented on the occasion. The President of the Society, Mr. Alderman HARVEY, of Salford, and Mr. SIMPSON ROSTRON, of Bowdon, were the representatives of the Vegetarian Society, and presented an address to the Congress which will, no doubt, form part of your official communication for the month. Mr. HARVEY, Mr. SIMPSON, Mr. POPE, of Manchester (Honorary Secretary), and Mr. SIMPSON ROSTRON, also represented the Alliance movement of Great Britain, Mr BEPP, of London, being deputed from the London League of Temperance for the same object.

Regarded as the assemblage of philanthropists of various countries, or as specially meeting with a useful and benevolent object, that of benefiting society at large, and especially the industrious classes, the Congress which has just

terminated its deliberations, is of the deepest interest to the world.

We are told that the *Congrès de Bienfaisance* is understood to have far exceeded the limits of questions such as can be submitted to our Statistical Society in England, and that thus there was little or no sympathy manifested by us for the recent deliberations at Brussels; but though these questions discussed have no precedent in a public point of view, and may have been suggested by what we will call "the providential course of accident," they are still none the less worthy of all countries, and especially of Great Britain, which professes to be, and doubtless is, materially advanced in all questions of social and political reform, as compared with other nations. The Statistical, and all other societies, would thus have done themselves honour by being represented on the occasion of the first great conference of all nations for the discussion of great questions affecting the individual welfare of kingdoms, and the good and happiness of the world at large.

I trust you will but accept this communication as half only of my reference to the Congress to which I have ventured to direct your attention, and knowing your prior occupation of the space of your journal, I shall reserve to my next letter the further general remarks I have to make.

Congratulating yourself, and your readers, on having entered on a Continental campaign of reason, and philanthropic labour, to bear most important fruits in the future,

I am, dear Sir, yours faithfully,  
Brussels. J. S. J.

We shall be happy to insert the further comments referred to in our next.

#### A DIET OF MUTTON.

SIR—In the July number of your valuable journal is an article entitled "A Diet of Mutton,"\* signed "A Dyspeptic." The writer is evidently an old sufferer from a nervous dyspepsia, and has all the jaundiced imagination and feelings at times creeping over him, which, if not removed, terminate in confirmed hypochondriasis.

Having, by for ever bidding good bye to a "Diet of Mutton," lost those wretched morbid hypochondriacal feelings which were once stealing over my frame, which were embittering my very existence, and leading me to take false views of men and things in general, leading me at times to the opposite of philanthropy—to complete misanthropy—I can readily understand how the diseased mind in such a condition deceives its unfortunate possessor.

Your correspondent's friend is quite right in thinking, that if he could only weather it for a time, he should be better for adopting the Vegetarian practice. Let him for the mutton substitute peas, beans, or, in winter, pea-soup. A mild hydropathic course of treatment at the same time, so as to strengthen the spinal and nervous system generally; and to give tone to the stomach and digestive organs through its bracing effects, first, upon the nervous trunks, and then upon the branches of the nerves,

\* *Controversialist and Correspondent*, p. 52.

which proceed from them to these important parts, with, at the same time, thorough rest of brain, will do much towards the gradual restoration of "A Dyspeptic" to improved health. Should these few remarks not be sufficiently clear to him, and he will give me his name and address, I will endeavour to render these matters more intelligible to him, having gone through like horrors with himself, of which I can truly say with the poet, "Quelque ipse miserrima vior, et quorum pars magna fui."

I can assure "A Dyspeptic" that life, which to me, when on "a diet of mutton," was a terrible burden, is now a glorious reality, a perfect heaven upon earth, and it warms my heart to see such men as Mr. SIMPSON, Alderman HARVEY, Mr. BROTHERTON, Mr. METCALFE, Mr. SMITH, and others, including my old friend, Mr. FORSTER, boldly standing out by their life and example in maintaining such great truths.

Who knows but the firm and manly perseverance in, and maintenance of, true principles by such men, may gradually lead to a better condition of the human race, when the miserable dyspeptic shall be no more seen amongst us, but when the ideas of our childhood shall be realized, and it shall be found in the future of this earth, that man has regained the primitive condition of physical existence, and attained not merely to a physical, but to a full moral development in harmony therewith.

I am, Sir, your obedient servant,

WM. FORBES LAURIE, M.D.

*Hydropathic Establishment, Dunstable.*

#### ADVANTAGES OF ORGANIZATION.

DEAR SIR—I am often led to notice the marked difference in result between mere pretensions to order and the practical results of judicious organization,

A friend in America writes me as follows:—

"Your account of the progress of Vegetarianism in England is exceedingly cheering, especially when we consider that it is of a more stable character than with us. Our people run after every new *ism* for a spell, dropping one as another presents itself; and in the meanwhile scarcely, I fear, retaining common sense. In England, the people are more reliable, and Vegetarianism is evidently planting its principles there, more as an institution, rooted in the very net-work of society at large, than it has yet done here. Our Vegetarian organization is not of that tangible and permanent character that it has assumed in England. I do not know what kind of a meeting we may have in New York, but, as Dr. ALCOTT says, we must meet, shake hands, and pledge ourselves anew to the cause, if we do nothing else."

The meeting above referred to is the Annual Meeting of the American Society, and will have been held ere this, and it is to be hoped with good effect. I cannot, however, but notice the disadvantage of want of attention to organization as here declared, and the more so as I am aware that this was the cause of the American Periodical receiving so much less support than it merited, and of other features of want of influ-

ence I could name, which would all have been obviated by a little steady attention to details in organization, without which the best plans and most useful objects are sooner or later made to fail.

I draw your attention to these matters, not in the spirit of complaint, but in that of real interest, in seeing our American friends doing their duty to a great cause. We know what they can do, and so do they; and all we would ask of them, after this, is to co-operate heartily with us, as you have suggested, and let us see their good works.

Yours faithfully,

*Manchester.* J. S. M.

#### SOURCES OF VEGETARIAN INFORMATION.

We have often felt surprise at the difficulties experienced in the change of conviction and practice of individuals. The following letter is an illustration of this:

SIR—I am not a Vegetarian, but as I am thinking of being one, I ought to try the Vegetarian diet for some time before I give my word to be one of your *fraternity*. I shall thank you to send me the *Penny Vegetarian Cookery*. \* \*

I think the Vegetarian diet is the best for the human system, but it is difficult to leave off old practices; nevertheless men of thought ought to do so when these practices are wrong. My saying I wish you success is not worth much, but still, truth will prevail.

*Averton Gifford.*

H. T.

DEAR SIR—I am half inclined to become a Vegetarian, but lack information on the subject. I take the liberty of addressing myself to you as the head of the movement in England, in the hope that you may have it in your power to supply me with something to read on the question, and I will promise to give anything in that way my immediate and most serious consideration.

Yours faithfully,

*Ross.*

R. C. H.

Our advice to these applicants is to lay hold of the first number of the *Messenger* to be got at, and to read it throughout—cover as well as the whole matter of the various departments—and then we feel assured there will be no undue sense of dependence experienced. The connection of reading on Vegetarian questions, with the practical adoption and carrying out of the system is so natural, that the knowledge sufficient for every one is progressively attained in a short time. The standard works referred to in our advertisements are, of course, indispensable to a complete study of the question of food, but next to the understanding of the basis of the system, and the fallacies of the popular conceptions which support the practice of consuming flesh as food, there is nothing so important as the judicious practice of Vegetarian diet in the first year or two of its adoption. Many cases of defective

practice frequently occur, and failure in consequence. To derive the benefit and favourable impression claimed for the system is here and there the consequence, and will

continue to be so, but with intelligence and attention to the requirements of the system, we have not, in all our experience of these changes, known a single case of failure.

## THE VEGETARIAN TREASURY.

### HOW TO ENJOY THE PRESENT.

In order to enjoy the present it is necessary to be intent on the present. To be doing one thing, and thinking of another, is a very unsatisfactory mode of spending life. Some people are always wishing themselves somewhere but where they are, or thinking of something else than that of which they are speaking. This is the way to enjoy nothing well, and to please nobody. It is better to be interested with inferior persons and inferior things, than to be indifferent with the best. A principal cause of this indifference is the adoption of other people's taste, instead of the cultivation of our own, the pursuit after that for which we are not fitted, and to which consequently, we are not in reality inclined. This folly pervades more or less all classes, and arises from the error of building our enjoyment on the false foundation of the world's opinion, instead of being, with due regard to others, each our own world. — *Phonetic Journal*.

### THE BUSHMAN AND THE KAFFIR.

In search of bulbous roots the bushman digs the earth, he rifles the tree of its honey, and the ant of its larvæ; he pursues the rat and the serpent. A cloud of locusts, which to the planter is an object of horror, is to him an object of rejoicing; he feeds on the destructive animals, and what he cannot consume he preserves in a dried state for a future provision. \* \*

The Kaffir seldom eats animal food; an ox however, is sometimes slaughtered, but this is done either in compliment to some stranger, or in honour of some peculiar occasion.

From the history of the human species I am almost induced to believe that necessity and not choice has urged man to have recourse to the river and the ocean in quest of food. Though the Kaffirs in general dread the sea, and the prints of their feet are seldom seen on the shore, yet a few of these people who are poor in cattle, live partly on fish; yet this circumstance has degraded them in the estimation of their countrymen.

A Kaffir whose food consists chiefly of coagulated milk, to which he sometimes adds millet or roots, is a stranger to those diseases of the lungs and stomach which are so prevalent in civilized society. Fever, accompanied with eruption, is the disorder to which he is principally subjected. — *Literary Varieties*.

### ADAM FERGUSON, THE HISTORIAN.

His palsy ought to have killed him in his fiftieth year; but rigid care enabled him to live uncrippled, either in body or mind, nearly fifty years more. Wine and animal food besought his appetite in vain; but huge messes of milk and vegetables disappeared before him, always in the never-failing cloth and fur. His temperature was regulated by Fahrenheit; and often, when sitting quite comfortably, he would start up, and put his wife and daughters into commotion, because his eye had fallen on the instrument, and discovered that he was a degree too hot or too cold. He was then about seventy-two, and had to pass through a good deal of war, but returned in about a year younger than ever. — *Lord Cockburn's Memoirs*.

### WHAT BECAME OF SPROTT'S DONKEY?

SQUIRE.—\* \* “I declare, parson, you are looking as if you felt pity for Sprott; and I saw you, indeed, whispering to him as he was taken out of court.”

PARSON, (looking sheepish).—“Indeed, Squire, I was only asking him what had become of his donkey, an unoffending creature.”

SQUIRE.—“Unoffending! upset me amidst a thistle-bed in my own village green. I remember it well; what did he say *had* become of the donkey.”

PARSON.—“He said but one word; but that showed all the vindictiveness of his disposition. He said it with a horrid wink, that made my blood run cold. ‘What’s become of your poor donkey,’ said I, and he answered —”

SQUIRE.—“Go on.” He answered —

PARSON.—“Sausages.”

SQUIRE.—“Sausages! Like enough; and sold to the poor; and that’s what the poor will come to if they listen to such revolutionising villains. Sausages! Donkey sausages! — (spitting). — ‘Tis as bad as eating one another; perfect cannibalism.” — *My Novel*.

### APPLICATION OF LIQUID MANURE TO SUBSOILS AND ROOTS.

The result of Mr. WILKIN’s plan, adopted on some waste land at Wokingham, by way of experiment, for one year, has been published. The liquid manure was applied through semi-cylindrical tiles, laid convex side up, on a water-tight floor of brick, edged round



with bricks  $4\frac{1}{2}$  inches high, and covered with soil to a depth of 18 inches, in which the crops are planted in lines running coincidentally with the tiles. The same sorts of seeds were planted in duplicate on the same sort of soil, but without either the tile or the brick apparatus. To the former, liquid manure was applied about twice a week; to the latter, none was given. The results were quite extraordinary, especially with mangel-wurzel and carrots. The mangel-wurzel was produced, with manure, at the rate of about sixty-nine tons per acre, the average weight of the roots being twelve pounds each, whereas, on the unprepared piece, it was four pounds, and on a piece of ground prepared with a top dressing of liquid manure, six pounds. Italian rye-grass was cut five times on the prepared bed to one cut on the other; the fifth of the former being exceedingly tender and juicy, while the one of the other was tough and dry. Potatoes were doubled in weight by the manure. Hemp and flax grew luxuriantly by its aid. In three months the hemp was six feet long, and a second crop was then planted, which grew to the same length. Mr. WILKIN says, that even three crops, and for cattle, seven crops, annually, of the necessaries of life might thus be produced. The cost of construction, however, is considerable. With bricks for floors, he estimates it at £100 an acre, but with gas tar and sand, at £50. There are other difficulties in the way of the application of this method on the large scale, but we think we can see how, by aid of steam-power and a circulatory system of valved and perforated manure pipes, such difficulties might be overcome, so far as inequalities of ground are concerned; whether to great profit remains as a further question.—*Builder*, No. 626.

#### VEGETABLE BUTTER.

In some parts of the interior of Africa the negroes are furnished plentifully with a kind of vegetable butter by a tree called the Shea, or Butter-tree. This is a large and handsome tree, and travellers have described it as very much in appearance resembling the American oak. The butter is obtained from the kernel inclosed in the fruit, which, upon being dried in the sun, and afterwards boiled in water, produces a substance exactly resembling the butter which is the produce of our dairies. It has, too, this advantage over the butter made of milk, that it does not require salting for the purpose of keeping, and is, besides, firmer in its substance and richer in its flavour. MUNGO PARK considered its taste superior to that made of cow's milk, and adds that the negroes not

only use this butter for their family supply, but that it forms among them a considerable article of barter.—*The Field, the Garden, and the Woodland*.

#### DEALERS IN BAD MEAT AT NEWTON.

Thanks to the Newton Board of Health, the notorious practices of a certain class of butchers in Newton are likely to meet with the punishment which selling unsound meat to the community—and especially the poor—so richly deserves. At the New Bailey, today, SAMUEL WEBSTER, of Newton, was charged with having in his possession a quantity of unsound meat. The prosecution was by the Newton board of health, Mr. WILLIAM MARSHALL IRELAND, chairman of the board, being in court.—THOMAS BOOTH, inspector for the board, stated that the defendant was the registered owner and occupier of a slaughter-house in Newton. On the previous Friday afternoon, in company with JOHN ROBERTS, butcher, he entered the slaughter-house, and found the halves of six cows and one calf, which were considered unfit for human food, and had been since destroyed.—JOHN ROBERTS, who said he had been all his life a butcher, deposed that all the carcasses were in a state of disease.—WEBSTER stated that he knew nothing about one of the beasts; it had been taken there without his knowledge.—He was fined £10 and costs, or be imprisoned two months.—HENRY HALL, the registered owner and occupier of a slaughter-house, was also summoned for having in it an unsound beast, ready dressed for sale.—Mrs. HALL appeared in place of her husband, and stated that she gave the key to a man, but did not know that the beast he took into the slaughter-house was unsound.—She was subjected to a similar penalty.—ASHTON BOARDMAN and his son, along with ISAAC SHAW, were summoned for having in their slaughter-house a diseased cow. BOARDMAN was the registered owner of the place, and SHAW the occupier.—The inspector having proved the diseased state of the cow, Mr. ROBERTS, on behalf of the youth BOARDMAN, suggested that he was desirous of learning the art of a butcher, and had given 15s. for this cow just to experiment upon, as Sir ASTLEY COOPER once gave a footman two guineas to let him cut off his leg. The cow, when cut up, was intended to be sent to the bone yard.—Mr. TRAFFORD said the defence was ingenious, but he should discharge the defendants, because the offence against them was not clearly proved.—The cases being disposed of, one of the Salford meat inspectors stated that during the last two years he had seized 2,000 lbs. of unsound meat in the borough of Salford,

much of which came from Newton Heath.—Mr. W. M. IRELAND said that it was his impression that Newton supplied about twenty diseased animals weekly; amongst them there was a goat; and even the flesh of an ass had been sent off for sale. The board of health were now fully alive to the evil, and were determined to put a stop to it.—Mr. TRAFFORD, in imposing the penalty upon the defendants, referred to the fact that parties in Manchester and Salford took the diseased cattle to Newton for slaughter, and then fetched them back.—These were the first cases in which the board had become the prosecutors.—*Manchester Examiner and Times.*

## VACCINATION.

It is well known that those who live on pure diet, have little cause to fear the usual attacks of disease on their children. A friend, who is a Vegetarian, had nevertheless complied with the custom of vaccinating his child, but the *virus* did not *take*, as it is called, and the medical attendant said that the blood of the child was too pure to receive the disease, and that it must be fed differently. Our friend thought this a strange doctrine, and did not see the wisdom of producing a diseased state in his child by gross feeding, and declined the doctor's advice. A lesson may be learned from this, viz., that a pure state of the blood tends to reject the poison, whether inserted in the blood or inspired through the air. We have read, with pleasure, a pamphlet by Mr. GIBBS, on compulsory vaccination, and another by HORACE JOHNSON, M.D., and in these it is proved by correct statistical returns, not only in England, but also from various parts of Europe and America, that vaccination is no certain protection from small-pox, whilst by the transfusion of the diseased animal matter from one person to another, the seed of all the hereditary complaints of the first are sown in the constitution of the second, and so on from one to another, the vaccine matter becoming more and more impure, the oftener it is transferred. Thus, consumption, leprosy, scrofula, spinal affections, erysipelas, eruptions, and even madness may be propagated from the impure system into the pure.—*Journal of Health.*

## MAY MORNING.

Up with the morning, and up with the sun;  
Night, with its dreams and its shadows, is done;  
The lilac's small stars in their thousands arise,  
While the garden is filled with their languishing sighs,

I must away with the earliest hours,  
To gather the May-dew that lies in the flowers.

The yellow laburnum, the spendthrift of spring,  
How lavish the wealth which its bright branches fling,  
As rich as the bough which the sybil of yore  
To chase the dark spirits of Acheron bore.  
Ah, yet, at the sight of its gladness depart  
The shadows that gather in gloom o'er the heart.

The violets open their eyes in the grass,  
Each one has a dew-drop to serve as a glass;  
Last night in their shelter the fairy queen slept;  
And to thank the sweet watch o'er her sleep which they kept,  
The look which she gave them at parting left there  
The blue of her eyes, and the scent of her hair.

With his wings filled with music, the bee is abroad,  
He seeks the wild thyme-beds of which he is lord.  
The lark starts from slumber, and up-soaring flings  
The night-tears the clover had shed on his wings.  
The chirp of the grasshopper gladdens the field,  
For all things their mirth or their melody yield.

The glory of spring, and the glory of morn,  
O'er all the wide world in their beauty are borne;  
For the winter is gone to the snows of the north,  
And the promise of summer in green leaves looks forth.  
The red rose has summoned her sisters from rest,  
And earth with the sight of the lovely is blest.

I too will go forth, I too will renew  
My bloom and my spirits in sunshine and dew;  
I hear the birds singing, and feel that their song  
Bears my own heart that shareth their gladness along.  
Ah, let me away with the earliest hours,  
To gather the May-dew that lies in the flowers.  
L. E. L.

## HORSE FLESH AS FOOD IN ENGLAND.

IF any body has recently been philosophical enough not to be shocked by the propositions and doctrines of M. ST. HILAIRE, an economist who argues that nothing should be lost in his country,—France—it must be the Vegetarian, who can afford to look on and listen to the dispute as to whether, in accordance with the wisdom of the *Morning Post* and other journals, horse-flesh should henceforth be made a standard article of food in Great Britain. For our own part, we have to confess that we have read the remarks on the new item of diet recommended to attention, with a measure of satisfaction, proving, as they most certainly do, in the little less than horror they excite, how much habit tends to blind the eyes, and how really artificial are many of the eating customs of society. While people are immensely shocked at the recommendation of horse flesh as food, we have at least a remnant of hope that they will be led to reason a little on the discrepancy of this horror with the fact of their eating other animals, and some utterly filthy in their habits, and far more objectionable in a physiological point of view, than the horse. Do those who are so seriously

vexed with the recommendations of the flesh of this animal, at all compare the practice suggested with that long since established of eating the flesh of swine, ducks, and other unclean animals?

The commotion produced by the article of the *Morning Post*,\* is amusing in another point of view, and reminds us forcibly of a similar local sensation produced not long since by the discovery of the carcass of a donkey on a sausage maker's bench in Liverpool. Great was the horror of the public; but how much cleaner, really, is the donkey than the pig, the very animal on which the sausage maker mainly depends for the source of his business.

The dispute to us, however, is one in which we are not mixed up, unless, happily, the suggestion of M. ST. HILAIRE should drive the thoughts of the reflective a stage onward towards the propriety of eating fruit, corn, and the vegetable products of the earth, about which there can be no commotion raised, and rejecting the dead flesh of all once living animals whatever. We will hope for such a result.

\* *Controversialist and Correspondent*, p. 88.

## THE ANNUAL MEETING IN AMERICA.

WE have briefly to call attention to the report given of the American Annual Meeting, in our present number, and to express our regret that it is, like the last year's report, so exceedingly meagre in its features. From our first organization as a Society, we have always felt the importance of a wide promulgation of our opinions as expressed in speeches and lectures; and as these are more than usually attractive at Annual Festivals, it is much to be regretted that some complete report was not secured by the American Society, and a wide issue given to it. Indeed, anything short of this is reprehensible in relation to the interest of Vegetarian-

ism, and we hope the Society have attended more to this than the information hitherto reaching this country would lead us to conclude.

It will be seen that the members of the British Vegetarian Society are at length to be incorporated with the American Society; but we venture to apologize for the trifling and inconsiderate way in which this important addition to the American Society is announced at the end of the notice of the Annual Meeting, and beg to attribute this to the clumsiness of the reporter, rather than to anything attaching blame in any more official quarter.

## INSTINCTS OF ANIMALS.

IT is one of the features of the progress of our movement, that writers approach our principles indirectly as well as directly, in

treating other subjects of kindred interest and connection. With this we ever sympathize, recognizing the important influences at work,

for realization in a further and more favourable period.

The following article is one such as we now refer to, which we extract from a recent number of a review.\*

"To whatever part of the creation which surrounds us, we direct our attention, whether to its physical or to its intellectual order and organization, we still find ourselves overwhelmed with wonders, all indicating the wisdom and benevolence of their Author; all tending to promote the happiness of the various races of animated nature. Among these wonders, the instincts with which these different races are, in various relations and degrees, imbued, are not the least.

"JACOB TAYLOR, a Chester county almanac maker, near the beginning of the eighteenth century, the county being then nearly a frontier settlement, tells a story of a flock of deer which occupied an island, not otherwise inhabited. A herd of our domestic cattle were introduced into the island, but their presence gave no alarm to the deer. The bellowing of the bulls, however formidable it might seem to ears unaccustomed to the sound, did not in any degree disturb the tranquillity of the previous occupants of the soil. But at length a dog found its way to the island, on which the deer immediately took the alarm, and fled with precipitation. Why then, inquires the almanac maker, of a supposed philosophical friend, who is represented as present, were the deer so intimidated by the sight of a dog, although they remained undisturbed by the presence of animals apparently so much more formidable? The philosopher answers, that there is a sympathy between all ruminating animals to prevent hostility, or the fear of hostility from each other. The almanac maker, while seemingly assenting to the correctness of the explanation, shrewdly suggests a wonder, in which, no doubt, some of our readers may partake, how the deer could discover that the dog did not chew the cud as well as themselves. The sober truth seems to be, and here the wisdom and benevolence of the Creator are manifested, that those animals, whether ruminating or not, which live exclusively on vegetable food, manifest, while in their native state, no sign of hostility, or fear of hostility, towards each other. The deer manifests no more fear of an horse than an ox. At the same time, these herbivorous animals appear, independently of experience or education, to entertain an instinctive perception that an enemy lurks in the carnivorous races. The poet COWPER, in his account of the treatment of his tame hares, informs us, that he introduced to the acquaintance of each other a hare and a

spaniel, with a view of ascertaining whether there was any natural hostility between the races to which they respectively belonged. The experiment was made with great caution, and as the hare manifested no signs of fear, and the spaniel no symptoms of hostility, he concluded that the apparent antipathy between the dog and the hare is artificial, not natural. The dog, he says, pursues because he is taught so to do, and the hare flees because he is pursued.

"If COWPER had been as shrewd a philosopher as he was interesting as a poet, he would probably have discerned that his experiment was made under circumstances highly artificial, and could therefore lead to no reliable conclusion with regard to the result of such an acquaintance, if found in the forest, beyond the influence of man. The hare, nursed and protected as it had been by COWPER, had unquestionably lost much of its vigilant instinctive dread, and consequently was not likely to be alarmed when no hostility appeared. The dog, educated altogether as a domestic animal, had, no doubt, been always accustomed to look to the hand of his master for his daily food, and had probably never been subjected to the necessity of acting as his own butcher. It was therefore highly unnatural and improbable that he should commence a new trade till impelled by hunger. The dog and the hare were therefore partially educated for peaceful acquaintance before they saw each other.

"That the dog, in his natural state, is exclusively a carnivorous animal, will probably not be denied. The dog and the wolf are so similar in their nature, that the latter, while running in his native forest, may be justly regarded as the type of the former, with similar propensities, and depending for support upon similar means. GODMAN, in his *Natural History*, has produced evidence which can hardly be disputed, that the dog and the wolf are, properly speaking, varieties of the same species, not animals of different races. Their mutual progeny differs in one essential characteristic from all hybrid animals that are known—it is not marked with sterility.

"The innocent sheep appears the especial victim of the wolf, and the depredations sometimes made on the sheep-fold by domestic dogs, furnish evidence that it is education, not nature, which prevents the dog from more frequently glutting his appetite with the flesh and blood of the lamb. Indeed, of all the domestic animals, the dog stands conspicuous, and comparatively alone, for the change effected by education in his habits and propensities. Though, from his affinity to the wolf, the lamb would appear to be his

\* *Friends' Review.*

especial food, yet we often find him transformed by education to be the most efficient assistant to the shepherd in the protection of his flock. The shepherd's dog, in particular, furnishes a most reliable protection, either by day or by night, of the flock entrusted to his charge. A strange dog that may venture within his domain, is pretty sure to pay for his temerity by the loss of his life.

"So susceptible, indeed, is the dog of change of habit from education, that he is actually transformed from a carnivorous animal to one dependent entirely upon vegetable food. In the highlands of Scotland the dog and his master live alike upon oatmeal, prepared in the same manner, and eaten out of the same vessel. Among all the races that are susceptible of domestication, as well as among those that are never subjected to the dominion of man, it is curious and interesting to observe how their instincts are blended in some degree with a species of ratiocination. The herbivorous animals appear, as already observed, independently of experience, to discover enemies in the carnivorous races; and the latter do not seem to require education or instruction in the selection of their prey. But we often find, strangely mingled with these instinctive perceptions, means resorted to for escape from danger, or expedients for securing their prey, which can scarcely be accounted for otherwise than by the employment of the reasoning faculty. Why does the hound, when he falls on the scent of his prey, if he happens to make a retrograde movement, immediately abandon it and pursue the proper course, but because the scent, if followed in a backward direction, grows fainter at every jump, thus indicating to a reasoning animal a greater lapse of time since the scent was impressed on the ground? The numerous instances of sagacity exhibited by the dog furnish testimony which can hardly be disputed, that he is, to a certain extent, a reasoning animal.

"The dog is only one among a countless number that may be justly reckoned, in some measure reasoning animals. The elephant, in particular, so frequently exhibits evidence of the combining and comparing power, that even POPE, with all his propensity to draw a strong line between reason and instinct, assigns to the elephant the character of a half-reasoning animal. The following anecdote, which I have read, though I cannot recall my authority, seems to prove that this interesting animal is not only capable of ratiocination, but also of ingenious contrivance. An elephant, whose chain did not allow him the full range of his prison-house, was thrown a piece of money, which happened to rest some distance within

the wall of his prison, but beyond the reach of his chain. The sagacious animal, directing his trunk to a part of the wall immediately beyond where the piece of money lay, blew a strong blast, which, by its recoil, poured a current of air directly over the part of the floor where the money lay, and this current immediately drove the coin within the reach of his chain.

"The following anecdote, from *Instinct Displayed*, plainly indicates the exercise of the reasoning faculty by an animal not usually supposed to possess superior sagacity.

"Two goats, grazing about the ramparts of Plymouth citadel, got down upon the narrow ledge of the rock, and one of them advancing before the other till it came to an angle, was enabled to return; but on its way back met its companion, which produced a most perplexing dilemma, as it was impossible for them to get past each other. Many persons saw them without being able to lend any assistance. After a considerable time one of the goats was observed to kneel down with great caution, and crouch as close as it could lie, which was no sooner done, than the other, with great dexterity, walked over it, and they both returned the way they came in perfect safety. And at Ardinglass, in Ireland, two goats moving towards each other, over a precipice one thousand feet high, on a narrow ledge of the rock, were seen to extricate themselves from danger by a similar expedient.

"As some of the instincts and propensities of the animal race are curiously moulded and improved by the education bestowed by man, it is interesting to observe how other instincts, or the inferences drawn from them by the exercise of a reasoning faculty, are, in some others, almost annihilated by domestication. From remote antiquity, the innocent lamb has been regarded as the type of unresisting and patient suffering. So destitute, indeed, does the sheep, in its domestic condition, appear of capacity or inclination to resist, by any combined effort, the assaults of the carnivorous races, that it has been affirmed by BUFFON, that the whole race must long ago have perished from the earth, if it had not been taken under the protection of man. A little acquaintance with the subject, however, must convince us that this conclusion has been too hastily drawn. Dr. HANCOCK, in his *Essay on Instinct*, informs us that sheep in a wild state manifest a strong propensity to associate for mutual defence. As in this condition the rams constitute about half the flock, they furnish, of course, a much larger proportion of warriors than in the domestic state. If the flock is threatened with an attack, the rams immediately form a line, placing themselves in



front, somewhat in advance of the weaker members of the flock, and thus constitute a phalanx which even the larger animals of prey find it no easy matter to penetrate.

"Among the wonders presented by the varied instincts of animals, it is particularly interesting to observe how large a share of these instincts and propensities may be rendered subservient to human purposes. When the Almighty bestowed upon man dominion over all the inferior races of animated nature, the means to establish this power, as well as the authority, were conferred. These means are found in the varied powers of the reasoning faculty. It is said that the hunched oxen of the Hottentots are taught to perform, in some measure, the duties of the shepherd's dog: 'they are instructed to guard the flocks; which service they perform with dexterity, and defend them from the attacks of strangers and rapacious animals.'

"That most useful of domestic animals, the horse, notwithstanding the almost endless variety of services which, under the direction of human reason, he is taught to perform, does, in reality, little more than exercise the powers which he instinctively possesses almost from the instant of his birth. The colt requires no instruction, either from man or his parents, how to walk. He begins, when only a few hours old, to use his limbs, rather awkwardly, indeed, but in a manner essentially the same as that he is to practise through life. In his wildest and most playful gambols, he is only exercising and

improving the powers of locomotion, which, without instruction, he received from the hand of nature. And what does he ever accomplish in the varied services in which he is employed, but exercise the instinctive power, moulded and modified, it is true, by human education, which he possesses from the day of his birth. He moves as he is commanded, either swiftly or slowly, carries a burden, or presses against an opposing obstacle; yet he is only exercising the instinctive faculty of locomotion. Still, a little reflection may convince us that if the amount of intellect possessed by the horse was much greater, or much less than it is, he would answer the purposes of his owner less perfectly than he does.

"To bring these desultory remarks to a close, it may be observed, that the instincts conferred upon the various animal races, are evidently designed to promote the happiness of the whole, the dominion conferred upon man was certainly never designed to counteract this purpose, but, as far as human influence can extend, to promote it. It is, therefore, an evident part of the duty of man, as the delegated governor over the inferior races of animated nature, to render his government conducive to the great purposes of the promotion, not the destruction, of happiness among the subjects of his authority."

The only word we would add to the above interesting article, is, Can the legitimate conclusion of the author be at all compatible with man's slaughtering and preying upon the animal creation?

## THE CONTROVERSIALIST AND CORRESPONDENT.

### HORSE FLESH AS FOOD.

G. D.—The following is the article which has recently appeared in the *Morning Post*, and, as quoted by other journals, has been extensively circulated, producing everywhere very considerable sensation, to use no stronger term.

The article is inconveniently long, but we give it *in extenso*.

It has been said that the man who causes two blades of corn to grow where one grew before is a benefactor to the human race; and there is perfect justice in the saying—acting on which the ancient Egyptians might have deified guano, some of the PHARAOHS witnessed the apotheosis of LIEBIG, and the veil of ISIS might have fallen on Mr. Sheriff MECH. But if such honours be granted to the increasers of plain cereal food, what shall be done for the man who opens a new and as yet somewhat apocryphal supply of the costlier animal food, which is now withheld from so many of our poorer classes? Such is M. ISIDORE GEOFFROY ST. HILAIRE, and his revelations are contained in his "Letters upon Alimentary Substances, and particularly Horse-

flesh." To introduce it into our kitchens is his mission. Soaring grandly above the prejudices which have hitherto encumbered the subject, he proceeds with great force and justice to show how millions of pounds of nutritious food are annually wasted, and millions of people deprived of animal food. Though a Frenchman, he braves ridicule, and therefore deserves canonisation. But his description of the condition of the working classes of France—being, according to him, about twenty-five million out of a total of thirty-six million—is really startling. He divides them into three classes. First, those who eat meat on their wedding anniversaries, on Shrove Tuesday, and the great festivals—that is, six times a-year; second, those who eat it twice a-year; third, those who eat it once a-year. What numbers of our working classes live under similar terms of privation it would be difficult to say, but they must be counted by millions. They, however, do not come near the French figure, and the evil is increasing in that country, for the price of meat is steadily rising. Indeed, a great deal raised there comes over here for consumption. M. ST. HILAIRE calculates that the quantity of wholesome and palatable horse-flesh which could

be procured would add annually 50,000,000 kilogrammes (125,000,000 lb.) to the supply of animal food in France. With respect to its wholesomeness he adduces abundant evidence. M. HUZARD, a veterinary surgeon, states that, during the privations attending the first French Revolution, the inhabitants of Paris were fed on horse-flesh for six months without a single case of illness that could be traced to it. Baron LARREY, the chief of the surgical department in the Grande Armée, repeatedly used it in the hospitals, and found it perfectly consistent with health. Indeed, so completely was its fitness for food recognised in the French army, that, when the disasters of 1812 were near at hand, one of the marshals—NEY, we believe—proposed to the EMPEROR to slaughter the horses, cure them with gunpowder, and winter in Moscow. And the success attending its employment as food has recently been made familiar to us in the defence of Kars. There are, in fact, many tribes that do eat it habitually; and neither experience nor chemistry testify to horse-flesh being less suitable for the food of man than the flesh of any other herbivorous animal; indeed he is more scrupulous in the choice of his food than many domestic animals, rejecting in the meadow several plants which the ox does not refuse.

It may be objected that a horse is generally reduced to a mere bag of bones before he dies or is killed; but many horses die young on account of accidents, and probably these would be the most palatable; but even old horses past their work, if allowed to rest a few days and well fed, will, according to M. ST. HILAIRE, furnish a meal better than cow-beef. The question, in fact, is simply, can people be got to eat it? and in the last ten years that question has been solved affirmatively in many European markets. In Wurtemberg, in Saxony, Austria, Bohemia, Hanover, Norway, Switzerland, and Belgium, its use is common. Berlin contains five establishments which sell the flesh of three hundred and fifty horses yearly. At Vienna it is stated that ten thousand of the inhabitants consume no other meat. Banquets in its honour have been held in many of the above-named places. A dinner, for the purpose of comparing it with beef, was given by M. RENAULT, the director of the great veterinary college at Alfort, on the 1st December, 1855. A bouillon of beef was placed side by side with a bouillon of horse, a bouilli of each, and a roast fillet of each were simultaneously canvassed. On the soup and the roast, the verdict was in favour of the horse; the bouilli was pronounced not as good as the best beef, but better than ordinary beef, and clearly superior to cow beef; and, strange to say, this animal was twenty-three years of age, and was brought to him for treatment of paralysis of the hinder extremities, which, turning out incurable, the animal was killed, and thus experimented upon. The success of this banquet was considered complete. The guests professed hippophagism, and another "inauguration" of the new comestible became matter of history. In short, it may be stated generally, that on the continent of Europe horse-

beef is established as a suitable article of human food. We can imagine the outcry that will be raised against its introduction into this country. We recollect, however, that a similar one was raised against tea, tobacco, and coals—the use of which, indeed, was contrary to law in the thirteenth century. Maize was not particularly favourably received at first, and does not now receive the consideration to which it is entitled. The addition to which the removal of this prejudice would make to the food of the poorer classes may be estimated as follows:—The number of horses slaughtered weekly in London is supposed to be about a thousand, averaging two cwt. each, which is sold at 14s. a cwt., and subsequently retailed at 2½d. a pound. It follows from this that the application of horse-flesh to human food would annually increase the animal food of the population of London by nearly thirteen million pounds of wholesome and nutritious meat, at about one-third of the cost of what meat that is eaten costs. The trade exists, and, indeed, is a very flourishing one. There are indeed twenty knackers' yards in the metropolis. These men contract with large firms—brewers, carriers, coal merchants, cab and omnibus proprietors—at so much per head per year, and there is no doubt many horses, such as brewers', come into their hands perfectly well and fat, and in prime condition, for slaughtering. Indeed, though the flesh is as yet used exclusively for cats and dogs, a good deal of tallow is made in the boiling down. In the United Kingdom it is estimated that there are about three millions of horses, whose annual mortality probably produces about sixty million pounds of meat, now wasted on cats and dogs, but capable of affording a ration of one pound of meat little inferior to good beef to one hundred and sixty thousand people during the entire year. They consume the produce of seven millions of acres, making no return whatever to the food of man, though the seven millions in cereals would well nigh support the whole population. We do not expect these propositions to make much way in this country for some time to come. For seven years M. ST. HILAIRE has been collecting evidence and acquiring converts to the desirableness of eating horse-flesh. He is now reaping his reward in the general adhesion to his doctrines on the Continent; and though they may not triumph here so rapidly as at Vienna, where, in 1853, there was a riot to prevent an hippophagist banquet, and in 1854, so popular had the food become, that the daily consumption averaged two thousand pounds, still we hope that the prejudice will gradually wear away, and that millions of our poorer classes will be enabled to indulge habitually in a meat diet, which to them is at present an unwonted luxury.

#### AN EARNEST CONVERT.

SIR—My conversion to Vegetarianism took place just twelve months ago, in consequence of reading some striking addresses reported in your valuable periodical, which was sent me by my good friend, Mr. WARD, of Birmingham, who thus rendered me an inestimable service.

I have derived infinite benefit from the adoption of this truly excellent system, in conjunction with teetotalism and hydropathy, and regret that the nature of my occupation does not permit me to advocate it so widely as I could desire. As it is, I have a good stock of Vegetarian books, tracts, back numbers of the *Messenger*, &c., constantly lent out amongst my neighbours. I should be glad to meet with a catalogue of all the Vegetarian tracts now in print, with prices affixed. If you can direct me to anything of the kind I shall feel obliged.

During the years 1849 and 1850, I had ten or eleven months of Vegetarian experience, but not being then aware of the importance of brown bread and oatmeal, the trial was hardly a fair one. In an evil hour, being thrown into unfavourable circumstances, and induced to give credence to some of the sophistries of our opponents, I deserted my colours, and turned flesh-eater; but little was required again to turn the scale, for I am happy to say that I reverted to our philosophical, healthful, and humanizing system, the very day on which I received Mr. WARD'S *Messenger*.

Although the progress of the cause in Hereford is necessarily slow, I know of a good half-dozen individuals who staunchly adhere to our principles, and hope, ere long, to see some of their names enrolled as members of the Society.

I remain, Sir, your friend and fellow-worker,  
Hereford. J. J. T.

#### THE VEGETARIAN COLONY.

SIR—I was pleased to notice, in a recent number of the *Messenger*, the statement that a number of Vegetarians were about to emigrate, to form a colony. I think it would be very much to their advantage individually, in every respect, as well as to the Vegetarian Society generally, if such a colony could be established in England; and I have no doubt that when the subject is brought fairly before the Vegetarian public, that many will be found to prefer certainty at home to the uncertainty abroad. I shall be most happy to communicate with any persons entertaining similar views. Hoping you will be able to make this known, I beg to remain, Sir,  
York. Yours truly, H. R.

SIR—Two recent numbers of your paper have contained notices of the Vegetarian movement in America, and more especially of the colony or Vegetarian settlement in Neosha City.

In the August number you mention that the

members of this company had united by common consent, subscribed a capital, and settled down, after arranging the several allotments, etc. The subsequent number presents some quotations from the *Manchester Examiner and Times*, quoting additional particulars, and stating that "other settlements are in course of formation."

The information I require is, whether it is possible for Vegetarians in England to join the Society, and, if so, how this can be effected? Also, whether I can procure the rules and prospectus of the Association through the London Vegetarian Depot, or otherwise? If I cannot procure the rules, will you oblige me by stating in your next month's *Messenger* whether the Association is formed and managed in the same manner as common Land and Building Societies, and what the subscription is?

I must apologize for troubling you, but I feel very much interested in the movement, and trust you will not find it inconvenient to supply me with the information I am seeking, or give me a reference to some one in England who may be in communication with the company as agent or otherwise.

I am, dear Sir, faithfully yours,  
London. A. J. E.

The information inquired for respecting the Vegetarian colony in America, can no doubt be had by communication with the Society in America, and we have been informed that Mr. R. T. CLUBB, Bookseller, Kirkstall, Liverpool, is an appointed agent for this country, and, if so, will be able to give information and particulars as to the plans of the speculation and settlement, with which we are not acquainted.

As to the formation of colonies here in Great Britain, we have to remark that several attempts have been made already, at one time or other, in this direction; but, hitherto, always with want of success. At this we are not surprised, and though we would not discourage benevolent efforts in any direction, when found to be such, we think that there is no benevolence, nor wisdom either, like that which (Christ-like) takes the world as it is,—lives in it, without running away from it—and by unceasing efforts of unselfish labour, ends in leaving it better than it found it.

## THE VEGETARIAN TREASURY.

#### THE GREAT DIFFICULTY.

The great difficulty with those who would innovate and improve, is to persuade the English mind that such innovation and improvements are possible. This point once gained, we may be sure success is near at hand, for it seems to be a habit of the public stubbornly to deny the practicability of anything which is not immediately to take place.—*Times*.

#### MR. TWEDDELL.

MR. TWEDDELL, a man of great promise, who died young (in 1799), says, in one of his letters: "I no longer eat flesh-meat, nor drink fermented liquors. As for the latter, it is merely because I do not believe that they can ever be good for the constitution, and still more especially with a vegetable diet. With regard to the flesh of animals, I have many times thought upon

the subject. I am persuaded that we have no other right, than the right of the strongest, to sacrifice to our monstrous appetites the bodies of living things, of whose qualities and relations we are ignorant. . . . Who has constituted me dictator of the realms of nature? why am I umpire between the mistress and servants? Because two chickens fight till one dies, am I obliged to worry one of them to prevent their engagement? Exquisite and well defined humanity!"—TWEDDELL'S *Life and Remains*.

#### FOOD OF ITALIAN PEASANTS.

The frugality with which these peasants live is surprising, particularly when one sees what a fine hard-working race they really are. Their food consists in great measure of bread, made of equal proportions of ground beans and the flour of Indian corn, of which, every morning, all the members of the family are furnished with a supply before setting out on their different avocations. At noon, they assemble for dinner, which is of *polenta*—Indian corn-meal stirred into boiling water till it becomes about the consistency of thick oatmeal porridge: it is then poured out on wooden platters, and eaten with no other condiment than salt. Bread, and a moderate draught of wine, or in summer, occasionally vinegar and water, complete the repast. In the evening, they sup on bread and salad, or an onion, or fennel-root, or raw beans. Meat they never taste, except on Sundays or the great *feste*, and then it is in so small a quantity, and so boiled down by having been made into soup, that it cannot convey much nourishment. Singularly enough, they have a prejudice against milk; and when a cow is kept for the purpose of supplying the consumption of the town, they make no use of it themselves: in those cases where any is left upon their hands, it is always given to the pigs.—CHAMBERS'S *Edinburgh Journal*, No. 165.

#### SUBMARINE VEGETATION.

The submarine vegetation is almost exclusively represented by one great class of plants, "the Algæ," or sea weeds. Though very uniform in their organs of propagation, they still display such an extraordinary variety of form, that a landscape at the bottom of the sea is scarcely less interesting and diversified than a spot to which the tropical sun has lent its character of vegetable luxuriance. The singular construction of all parts, now soft and gelatinous, now hard and gristly; the union of round, elongated, and flattened organs, which make the use of the expressions, "stalk and leaf," wholly unsuitable. The splendour and inten-

sity of colour—green, olive, yellow, red, purple, sometimes united in a rainbow-shape on the leaf-like surface—give to this vegetation the character of the extraordinary and fabulous. Even in the time of LINNÆUS, our knowledge of these plants was very limited. The seventy species which that father of botany knew of when he laid down his system, have now increased to almost ten thousand. And it is not only the lesser species which might easily be overlooked, but the very largest, the giants of the watery forest, from one to fifteen hundred feet in length, which have been made known to us by our more modern investigators. LAMOURCOUX, BORY, ST. VINCENT, and GREVILLE have most distinguished themselves in this field of science. But, above all, the late expeditions of Captain Ross to the south polar regions, and the travels undertaken at the expense of the Emperor of Russia, and the Petersburg Academy, by MARTIUS, POSTELS, VON BAER, and others, in the northern polar lands, have opened to us new views on this subject. It is not the least interesting fact of these investigations that the Algæ are distinctly divided, like the land vegetation, by geographical boundaries. If we remember, that on the shore the geographical distribution of plants is chiefly ordered by the various apportionment of damp and heat; but that the sea is capable of no such great variety of temperature, and in comparatively shallow water has the same degree of heat in all zones, it must astonish us to find, in the submarine flora, such essential differences in connected or at least bordering regions; differences such as exist between the Black Sea and the Adriatic, or between the Polar Sea along the coasts of Lapland, and Siberia and the Kamschatka Sea and coasts of the Kuriles. We may say, generally, that the Algæ are developed in greatest abundance in the temperate zones, while toward the equator and the poles they are less luxuriant.—Dr. M. J. SCHLEIDEN.

#### CHEAP AND WHOLESOME FOOD.

While bread and potatoes are so dear, rice is again coming into notice. A greater number of the human species live chiefly on rice than on any other substance—it is the principal food of India and China. A little tract has been published which shows that at present a given quantity of potatoes, peeled and cooked, would cost 1d. per lb., whilst cooked rice would only cost five-eighths of 1d. per lb.; and if the rice be broken and small, it will cost short of a halfpenny per lb. The comparison is made with East India rice which sells at 2½d. per lb., and of which, when cooked and dried like potatoes, 1 lb.

yields 4 lbs. of solid food. Rice may be used at breakfast, dinner, and supper, it may be boiled or baked, with milk or with water; it may be mixed with wheaten flour to make bread, and may be used for puddings, sweet or savoury, and also with turnips, with raisins, apples, or other fruits, and for soups. It requires to be boiled gently and long, that it may swell and soften properly. In a baked pudding made with milk, one pound of rice will go nearly as far as eight pounds of flour.—*Nonconformist*.

"TWICE KILLED."

We are not sentimentally humane. We know that certain suffering must precede various acceptable sacrifices to the Mahogany Tree. We do not turn from our lobster, though the manner of his death was probably not that which he would, if consulted, have selected—we dispose of our oyster, while the knife which broke at once into his castle and into the treasure house of his life is still in the hands of his burglarious assassin. Our eel, our shrimp, our coursed hare, might, if disrespectful, say hard things touching their respective *exits* from those states of being—but, nevertheless we eat the spitchock, and the sauce and the "jug" has charms which we neglect not. But the pleasures of the table are not to be purchased at the price of downright cruelty, and as such we cannot but denounce the treatment recommended by M. SOYER in the following passage in his cheap Cookery Book:—"Every Cottager ought to kill his own pig once, or twice, in every year.—*Punch*.

We are constrained to make a little wit at the expense of our friend. *What sort of humanity does he pretend to?* After showing us how far he can travel for the enjoyments of the table, one would certainly like to see the "article" he refers to. Is it not "the small end of nothing, whittled down?"—J. S. J.

A DOCTOR NONPLUSED.

A short time ago, when passing along the pavement, in a town north of the Tweed, an individual was accosted by a medical gentleman, and asked if he was still adhering to that foolish (?) mode of living, called *Vegetarianism*. The individual answered in the affirmative; adding, also, that it was his intention to continue to do so; as he experienced it to be "the more excellent way."—Upon which the doctor remarked, that he was surprised that any person of intelligence could be content to live upon *such food* as an ox lives on!—The individual replied, that he was also surprised that any person of intelligence could be content to live upon *that ox* that had lived upon

such food!—the doctor looked as if he felt nonplussed.—M. H.

There is a misconception here. Vegetarians *do not* live upon the food of oxen, but upon a selection of fruits, roots, and grain, and the succulent parts of vegetables, with the addition of milk, butter, cheese, eggs. Some, however, restrict themselves to fruits and farinacea alone. This food is intermediate between that of the carnivora on the one hand and the herbivora on the other, thus answering precisely to the position of man, who does not in strictness belong to either of these classes, but approximates nearest to those animals that are frugivorous in the character of their diet.

BE KIND WHEN YOU CAN.

Be kind when you can, though the kindness be little,

'Tis small letters make up the philosopher's scrolls;

The crystal of Happiness, vivid and brittle,  
Can seldom be cut into very large bowls.

'Tis atoms that dwell in the measureless mountain,

'Tis moments that sum up the century's flight;

'Tis drops that unite in Niagara's fountain,

'Tis rays, single rays, form the harvest-moon light.

Stone by stone builds the temple that rises in glory,

Inch by inch grows the child till maturity's prime;

The jewels so famous in bright Eastern story  
Have been nursed, tint by tint, in the bosom of Time.

'Tis grains make the desert-sheet, trackless and spreading;

'Tis but petals that deck every blossom-twined spray;

There are leaves—only leaves—where the forest is shedding

Its gloom till the density shuts out the day.

A word or a glance which we give "without thinking,"

May shadow or lighten some sensitive breast;

And the draught from the well-spring is wine in the drinking,

If quaffed from the brim that Affection has blest.

Then be kind when you can in the smallest of duties,

Don't wait for the larger expressions of Love;

For the heart depends less for its joys and its beauties

On the flight of the Eagle than the coo of the Dove.

ELIZA COOK.



## KINDRED MOVEMENTS.

WE are sometimes told that we are, as Vegetarians, "*ready for anything*"; which implies nothing precisely unfavourable, but, on the contrary, may generally be taken to mean that we are more radical, and go further than others choose, or would like to follow. Certainly, if we had to enumerate the various benevolent movements established, and progressing in one degree or other, with the object of benefiting society, we should be found, as adherents of the Vegetarian practice, in accord with all, almost without exception, but more especially with several. As Temperance asserts her claims, we listen, and with intelligence, for we also acknowledge the obligations of society to adopt her teaching, and both advocate and practise the system, though from a deeper, more comprehensive, and easier basis,—the true principle, in fact—the appetite for alcoholic beverages being incompatible with a Vegetarian practice of diet.

The realization of the professions of morality in the reign of peace, seem far removed from the wrangling and bloodshed which prevail amongst the families of men. Obduracy and wandering from order seem to drag along with them the hard results we see around us, and men have not faith or disposition to trust the principles they profess. Whenever we may realize our true Christian position, however, our sympathies still anticipate that period, and refusing to levy war on the brute creation, are all the

less likely to sanction its endurance amongst the human species.

We hate slavery, and abhor tyranny in all its forms, and long for the spread of that intellectual and moral culture which will progressively weed out these evils from the earth, and make their existence impossible.

But whilst we look around, and see how much we have to rejoice in as compared with the lower degree of liberty in other countries, we have still to acknowledge that we are but relatively free, whilst the maxims of a bygone and inferior Jewish system are our guide in the infliction of punishment; and under this false sanction of Scripture, and the positive setting at nought of the true principles of Christian morality, we destroy human life for any crime. The Anti-Capital Punishment movement, year by year, receives its accessions of men who have been converted from conceptions less in accordance with facts, order, and morality, and in sympathy with these the great majority — probably all — Vegetarians are opposed to spectacles of the destruction of human life, which cannot be vindicated, and are unjust, immoral, and degrading in their popular results.

But already we have made a profession of faith almost entitling us to the charge, "*ready for anything*," and will not object to the conclusion, if we may be permitted to qualify the stricture in our own way.

## OUR CONCLUDING NUMBER.

IN concluding the present volume of the *Messenger*, we have briefly to express our thanks for the many kind thoughts entertained and expressed for our labours during the present and past years, most grateful when accompanied by the evidence that they have been made to minister, in some measure, to the well-being and happiness of the reader.

We have simply at present to intimate that our purpose is to prosecute our labours on the present plan of the *Messenger*, and

with all the same arrangements, during the coming year, except that our issue is likely to be much extended.

The Society, fully acknowledging the favourable results due to the extension of the circulation of the *Messenger*, are entering on an extended canvass for subscribers and distribution by its members, and are at the same time seeking to extend the gratuitous issue of copies; so that we trust the results to the public, as well as the encouragement to ourselves, will become more and more de-

clared. We shall have occasion from this to refer to this subject in our next number, with

the accompaniment of any further special suggestions as to the objects of the Society.

### THE CLAIMS OF SUFFERING ANIMALS.

WE extract the following from an address of the Animals' Friend Society, issued some years ago, in the conviction that as many of the cruelties complained of are still perpetrated,\* there will be advantage in giving the appeal a place in our pages. The Society in question, though commendably anxious to lessen animal suffering up to a certain point, singularly enough seems to ignore the constant infliction of pain, and the taking of life itself in the slaughter of animals for food. With our views on the subject we cannot but regard this as an unnecessary infliction of suffering, and therefore a gigantic wrong, an unjustifiable interference with the rights of the animal creation, the removal of which would do more than aught else to correct the other acts of cruelty here complained of, since flesh-eating tends, directly and indirectly, to foster indifference to pain and suffering, in familiarizing the people with acts of slaughter.

"Some feed the poor, some assist the blind, or the dumb, or relieve the other infirmities of human nature; some aim to abolish slavery, or support the aged; but this small Society extends to a class commonly suffering in a ten-fold degree all the evils to which these refer, combined; where blindness, lameness, poverty, age, and disease, conspire towards the dumb, to render the most abject slavery truly appalling! No support from parish allowance! no protection by its own means from the law! Public attention, so alive to the wants of each other, has not yet effectually reached its case. The heart of mankind generally closes at its call, or only lets escape a passing expression of sorrow. To soften these evils are the objects of this Association, which, in its relation to animals, is more than equivalent to all the other associations together, as far as these may relate to man. But this is not all; the misfortunes of man, even where no blame can attach, are frequently the effects of himself, while the afflictions of brutes are for the most part the deeds of mankind; and it is, therefore, less in charity than in justice that we must seek retribution; and besides the crime in itself, of cruelty to animals, its known tendency to produce 'violence and outrage' between man and man, additionally requires its suppression.

"These are its claims, and while most of those institutions prosper, shall we stop with our own species? Shall almost the only society which regards the most

oppressed, most helpless, and most unoffending part of the creation, be suffered to sink and decay? Or shall the early fruit of humanity be exultingly trampled on by her enemies, before the faces of those by whose labour it has been sown?

"The relationship of dumb animals is, it must be confessed, one grade more distant from our own persons than that of man to man; but shall this selfish consideration thus bar the way to mercy? And shall we therefore still contentedly enjoy our luxuries and support from this injured class of beings, 'regardless of the agonies and the sacrifices by which they have been bestowed?' Or is not some small return their due? Do we not owe them protection?

"The most laudable and disinterested motives are indeed attributable to many spirited individuals who support the charitable establishments which relieve mankind. Still in these, personal advantage in some shape may result, and these very benefactors may possibly become the objects relieved by their own benevolence. But here there is nothing of this kind to hope, nor even of general applause to stimulate; pure sympathy and love of justice must actuate the mind, or, as would appear, it must indeed be governed by that superior sort of care for all things that live, which is the attribute of Him who made them, and rooted deeply, as a principle, in the best of human kind.

"Schools may be multiplied, religion may be attempted to be taught, and lessons of morality to be inculcated; but as long as cruelty is suffered to contaminate the heart, the whole moral system will be destroyed; and for true honesty and charity, we may seek, but we shall seek in vain.

"The subject has now long engaged the public mind, and *want of thought* can no longer plead the defence of cruelty which still prevails—in some from pure *delight* in crime, in some to avoid the *confession* of guilt, and in some from *dread of ridicule*; while others contrive to toss the blame about till they are allowed to lose it. Thus the post-boy casts it on the master's orders, the master reflects it on the passenger's impatience, the passenger hides it on the urgency of his calls; while the unheeded wrongs in sad silence rest where no evasive arts can shift the smart.

"The cause has indeed been scoffed at, and would fain be stifled, too; yet it breathes, it firmly stands its ground, and may succeed

\* See *Treasury*, p. 106.

at last; at least, it will be content to persevere and pave the way. No fiction here, nor morbid sentiment obscures our view; but they are *facts* too clear, which speak and plead in a tongue well understood by all who can grieve for the distress of others—by all who can blush for the disgrace of mankind—by all who hold sacred the great trusts of God.

“Sheep driven for above a hundred miles to our markets, and goaded through the crowded streets of the metropolis, where, after vainly attempting to allay their thirst by the filth of the gutters, they drop exhausted in their way; not unfrequently their flesh and their ears being torn off by dogs, their eyes knocked out of their head, and their legs broken by drovers, the bare bone at times protruding through the skin, then flung down cellars ten and twelve feet deep, when slaughtering commences according to the uncontrolled fancy of the operator, their hind thighs being stretched apart by a stick sharpened at each end, and frequently skinning begun before life is extinct!

“Oxen also, compelled to travel for many days deprived of food, their hoofs worn off, and on bleeding stumps, hunted by Spital-field weavers, or hamstrung on their way to the slaughter house, where they are killed by repeated blows with a hammer on the head, till completely buried within the skull, and a stick or iron rod introduced into the wound, by which the brains are stirred about; all which does not produce death, but their throats being cut at last! Calves packed up in carts, with their legs fast bound together, and when rendered fit for the butcher, instead of being killed at once, kept for days in the slaughter-house or underground cellar, to be repeatedly bled, and tortured, till their flesh becomes white, and their mouths kept closely muzzled with straps, lest the public should be attracted by their moans. When they are to be slaugh-

tered, they are suspended by their hind legs, and one end of an iron instrument, hooked at each end, is driven through the body under the tail, and the other end through the nose! This iron being so short as to draw the head upwards to one side, when in some instances being knocked on the head, and in others not, they are bled in this position, till relieved by death from their misery. Horses and asses driven till they die of fatigue, or till it is deemed necessary to burn their sinews with red-hot irons (an operation termed *firing*), or till consigned to starve in the knacker's yard in waiting for the demand for horse flesh, or to linger under the blows and labour the knacker thinks fit to inflict!

“Dogs, which had just before licked their masters' hands, 'spiked down on tables, crying and fainting under the treacherous knives of these philosophical butchers, their bodies opened,' their vitals exposed before life is destroyed, and mercilessly subjected to all the torture that human wickedness can invent, or their master's ingenuity contrive. Various animals caused to mangle each other in public theatres or *pits*. Bulls baited for several successive days, by which part of their tongues are frequently torn off, and many other barbarous sports still continued! Lobsters boiled, and eels skinned alive; pigs whipped to death! The unceasing sound of the lash in our streets, and the increased rate of travelling and loads imposed. These are but some of the common and daily evils to which it is hoped to call the public attention, chiefly perpetrated by the most ignorant orders of society, and permitted by the higher classes, who could, if they wished it, easily abate them; but who, instead, oppose such legislation as would insure redress, and these are what we solicit aid to check; while, if withheld, or if deferred too long, these evils, which might find redress, must still triumph uncontrolled.”

## WHAT DOES MAN LIVE UPON?

WHEN we ask the student why he broods over the most abstract problems in his solitary chamber, far from all the enjoyments of life—the soldier, why he has allowed himself to be subjected to the toil and dust of the hard recruit school—the bustling merchant, to what purpose he early and late strives to equalize demand and supply over the earth by his activity; nay, even when we inquire of the criminal the cause which led him boldly to dare a shameful death, we receive *one* answer from all, which, though clothed in the particular language of each, is ever essentially the same: “What can

we do—we cannot help it; a man cannot live upon air.” The answer appears to every one to afford an explanation; and even the stern judge is so convinced of the validity of this plea, that he allows hunger to be a good ground for showing mercy in certain cases.

But then comes the Naturalist, an impracticable kind of man, who will recognize no authority, and who believes in nothing but what he can grasp in his hand, and says, “You foolish people, man can very well live upon air; nay, in point of fact, he does live on air alone, and nothing else whatever.”

This seems a very presumptuous speech to the Theologian; he reminds us angrily: "Man, bethink thyself of thine end; from dust thou camest, and to dust thou must again return." "What nonsense!" cries the Naturalist, with a laugh; "That were a strange metamorphosis of matter! out of air we were created, and at our dissolution shall we return unto it." This vexes the moralist, and he thinks that the reproachful term of "windy boaster," is once more to be proposed as the general title of honour of mankind. The Naturalist now pauses. At bottom it is by no means his wish to affront all these good gentlemen. However, the paradox has been uttered, and he must see how he can make it good.

What do men really live upon? The answers will be various enough. The Guacho, who in the wide pampas of Buenos Ayres, managing his half-wild horse with incredible dexterity, throws the lasso or bolas to catch the ostrich, the guanaco, or the wild bull, consumes daily from ten to twelve pounds of meat, and regards it as a high feast-day when, in any hacienda, he gains a variety in the shape of a morsel of pumpkin. The word bread does not exist in his vocabulary. The Irishman, on the other hand, regales himself in careless mirth on his "potatoes and point," after a day of painful labour—he who cannot help making a joke even of the name he gives to his scanty meal. Meat is a strange idea to him, and he is happy indeed, if, four times a-year, he can add a herring to season the mealy tubers. The hunter of the prairies lays low the buffalo with the bullet, and its juicy, fat-streaked hump, roasted between two hot stones, is to him the greatest of delicacies. Meanwhile, the industrious Chinese carries to market his carefully fattened rats, delicately arranged upon white sticks, certain to find a good customer among the epicures of Pekin; and in his hot, smoky hut, fast buried beneath the snow and ice, the Greenlanders consumes his fat, which he has just carved, rejoicing over the costly prize, from a stranded whale. Here the black slave sucks the sugar-cane and eats his banana; there the African merchant fills his wallet with dates, his sole sustenance in the long desert journey; and there the Siamese crams himself with a quantity of rice, from which an European would shrink appalled. And wheresoever over the whole inhabited earth we approach and demand hospitality, in almost every little spot a different kind of food is set before us, and the "daily bread" offered in another form.

But, we may ask, is man then really so versatile a being that he can build the visible house of his spirit, in the same way,

out of the most varied materials? Or do all those so varied kinds of nourishment contain one or a few similar matters, which peculiarly serve for the food of mankind? The latter is actually the fact of the matter.

"Four elements  
In one firm band,  
Give form to life,  
Build sea and land."\*

The whole of that by which we are surrounded is composed of a very few, somewhat about fifty-three, elementary substances, which have been gradually discovered by chemists. But among these are four essential ones, which alone take an essential share in the composition of all that which we call organic or living existence. Nitrogen and oxygen form the two most important constituents of pure atmospheric air; oxygen and hydrogen are the two elements by the combination of which water is produced; carbon and oxygen by their combination in carbonic acid (fixed air), render the Grotto del Cane, at Naples, and the vapour caverns in Pyrmont, torture chambers for the poor dogs; lastly, nitrogen and hydrogen unite to form ammonia, the volatile alkali, a kind of air which streams forth in enormous quantity from those chimneys of subterranean fires—the volcanoes. Here we have the four elements, carbon, hydrogen, oxygen, and nitrogen, which, in combination, form all those substances of which plants and animals are composed; hydrogen, oxygen, and nitrogen, being airs, or gases, carbon, a solid substance, which in its crystalline form we call diamond.† At the same time, too, we here mention the most important, and most generally diffused compounds of these elements, namely, the usually fluid water, which, however, is contained in large quantity by the air, in the form of vapour; also carbonic acid and ammonia, both of which occur as gases in the atmosphere. On the examination of these three compounds of these four elements turns the whole study of vegetable and animal life.

Our atmosphere is a mixture of about 4-5ths of nitrogen, with 1-5th of oxygen, to which are added about 1-2000th part of carbonic acid, and a yet undetermined quantity of ammonia. Since we have, through PRIESTLY, come to know oxygen, and to comprehend its importance to respiration, we believe that we are able to ascertain the goodness of air by determining the quantity of oxygen it contains. A peculiar science, Eudiometry, has thus originated, which chiefly concerns itself with the estimation

\* SCHILLER.

† See DUMAS and BOSSINGAULT, *The Chemical and Physiological Balance of Organic Nature*, 12mo., London, 1844.

of the relation of oxygen and nitrogen in air; the methods have gradually acquired greater clearness and accuracy, and by these means it has been discovered, that even to its thousandth parts, the air, wheresoever it has been examined, has always the same composition.

But conclusions relating to the vital processes of plants and animals, have been very hastily deduced from this constant composition of the atmosphere. Our atmosphere, according to POGGENDORF'S estimate, contains about 1,954,578 cubic geographical miles of oxygen, while the respiration of man and animals, together with the various processes of combustion, consume annually about  $2\frac{1}{2}$  cubic miles; consequently 250 cubic miles in a hundred years, or only nearly a ten-thousandth part. Our instruments, however, would not mark a diminution of so small an extent, even were they ever so accurately constructed and carefully used for centuries. Our methods of determining the amount of carbonic acid in the air admit of far greater accuracy, and a much more certain estimate has thus been obtained, applicable, as will subsequently be seen, to the same deductions. In respiration, for every inch of oxygen he inspires, a man expires a cubic inch of carbonic acid, and exactly the same exchange occurs in processes of combustion. According to this assumption, about 12,500 cubic geographical miles of carbonic acid have been breathed out into the air in the course of five thousand years, leaving out of the question the vast quantity which yearly streams forth out of volcanoes. The carbonic acid in the air, therefore, should be in proportion to oxygen, as 1 to 155, while in reality, it amounts to but one-fourth per cent. It is clear from this, that some process must exist by which the carbonic acid is extracted from the air, and brought into some other combination. Oxygen has the power of combining readily with other substances, especially with carbon and hydrogen, a process which chemists call combustion, even though it is not always accompanied by the production of light, but in which a quantity of heat, bearing a definite proportion to the amount of oxygen consumed, is always liberated. Nitrogen, on the other hand, has but small affinity for the other substances; it is scarcely combustible, but readily unites with hydrogen to form ammonia.

The four elements under consideration form numerous compounds by their union one with another; but only two classes of these have a very deep importance in relation to the organic world. One of the classes comprehends the substances which are compounded of all four elements. This

includes albumen, fibrine, caseine, and gelatine. All animal bodies are formed out of these substances, which, when separated from them as dead matter, all pass rapidly by decomposition into water, ammonia, and carbonic acid, which are diffused through the air. The second class, on the other hand, includes the substances devoid of nitrogen, namely, gum, sugar, starch, the liquors prepared from them, such as spirit, wine, beer, and lastly, all the various kinds of fat.\* All these merely pass through the animal body, since the carbon and hydrogen are burnt off by means of the oxygen received in respiration, and are expired as carbonic acid and water. By this slow but uninterrupted process of combustion is maintained the heat indispensable to life. But by the recent brilliant discoveries in chemistry and physiology, we have become aware that the animal body is incapable of composing from their elements, or of forming from any other substance excepting caseine, the substances albumen, fibrine, etc., absolutely necessary to its development and support, that the animal must indeed receive substances ready prepared in order to apply them to its nutrition, or to convert them into gelatine for the formation of its bony structures. Albumen, fibrine, and caseine, are therefore rightly named by LIEBIG the exclusive *materials for nutrition*; they cannot be replaced by any other substance; when they are entirely withheld, the body must necessarily die of starvation. But the components devoid of nitrogen must also be present, as it were for fuel on the hearth of organic life; and these substances, which are in common life also called food, LIEBIG appropriately denominates *materials for respiration*. Comparing these requisitions, which the animal body makes in behalf of its maintenance, with the contents of plants which serve for the food of animals, we find in all plants, in all their organs, a certain amount of albumen dissolved in the juices. In the inestimable gifts of CERES, in the seeds of the various kinds of grain, there always occurs more or less of a substance which was formerly called gluten. LIEBIG † and MULDER have pointed out that this resembles a mixture of gelatine and animal fibrine. The earlier chemists discovered in the pulses a substance, which from the family in which it was found, the *Leguminosæ*, was called legumine. We now know, from more recent

\* See MITCHELL'S *Treatise on the Adulterations of Food, and the Chemical means to detect them*, 12mo. London, 1848.

† See LIEBIG'S *Chemistry and Physics in Relation to Physiology and Pathology*. 8vo. London, 1847.



researches, that this is in no way different from animal caseine. Legumine and gluten, or caseine and fibrine, possibly occur in small quantity in the cells of all plants.

The second class, the substances devoid of nitrogen, or materials for respiration, are no less widely distributed throughout the vegetable world. When we review all the nutritive substances which mankind obtains from the vegetable kingdom, we find three groups, the first of which is remarkable for the great quantity of starch contained in the plants composing it. To this group belong the cereals and pulses, the tuberous vegetables, potatoes, sow-breads, mandioc, yams, and tara (*Colocasia* ?), and lastly, the parenchymatous stems of the cycadæ and palms, which furnish sago. The second group includes the fruits rich in sugar and gum, which owe their peculiar cooling properties to malic, citric, and tartaric acids, and their delicious flavours to the presence of a small quantity of an aromatic substance; in addition to our well-known fruits, appear especially the date, the banana, and the bread-fruit, the sugar-cane, with its juicy stem, and lastly, the saccharine and gummy, fleshy roots, which constitute so large a portion of our kitchen vegetables. Finally, the third class consists of the oleaginous kernels of various fruits; the cocoa-nut, the nut of the Chilian pine, the Brazil-nut, and the many kinds of nut or almond which in Europe pay their tribute, either to hunger or the satisfaction of the palate. \* \* \*

Man requires for his nutrition three principal substances, rich in nitrogen, fibrine, caseine, and albumen; and these occur not only in the animal kingdom, but are generally distributed in the vegetable world. Further, for the maintenance of respiration, and therefore of heat, he consumes a certain quantity of substances devoid of nitrogen, which are afforded him both by the fat of animals, and, in the greatest abundance, by the majority, and most widely distributed, of the vegetable substances.

We now readily comprehend some of the most striking phenomena of the mode of respiration of man and animals. Nations of hunters and carnivorous animals require a large quantity of their usually fatty nourishment. In violent corporeal activity they first decompose their nitrogenous food into two constituents, one containing the whole of the nitrogen, another which contains a part of the carbon and hydrogen, and the latter is applied to the purposes of respiration, since on account of the incombustibility of nitrogen, the nitrogenous substances are not fitted for it. Hence comes the explanation of the inquiet, restlessly active habits of the rapacious animals, as of the hunter,

since only by violent efforts of the body can they decompose so much nitrogenous food, and furnish the necessary material for the respiratory process. The great quantity of nutriment which such a mode of life requires, is likewise explained by this, particularly as much more animal life is usually destroyed than immediately corresponds to the requirements of nutrition. From both causes the carnivorous animals, as well as the nations of hunters, require an extended area for their existence, and this condition always necessitates scanty population.

Where the breeding of cattle is carried on we have a transitional state, since man here makes use of the domestic animals to provide himself, in addition to meat, with the substances devoid of nitrogen, in the constituents of milk, and the rich fat of the domestic animals, which is almost wholly absent in the wild kinds.

But a skilful agricultural people leads the most judicious life, mingling the nutriment exactly in the same proportions as nature has mixed it for the suckling in milk. For this contains the nitrogenous nourishment in the caseine, and the material for respiration, in the most accurate proportions, in the butter and the sugar of milk. We meet with the other extreme among the nations which, as in the East Indian races, the negroes and the inhabitants of certain tracts in Europe, live wholly on rice, bananas, potatoes, or similar vegetable substances, in which very little nitrogenous matter exists. Hence, the enormous quantities which these nations are forced to take, in order to collect the necessary amount of actual nutriment from the mass of material for respiration. These nations approach those of our domestic animals, living wholly upon vegetables, and the rest of the vegetable feeders, which pass the whole of their life in feeding and sleeping, and must necessarily consume a great quantity of food, because only a relatively small quantity of actual nourishment is contained in it. Finally, in the Polar regions in general, we find an immoderate consumption of fat inseparably united with the habits of life in these climates. This instinct also is very readily explicable from the foregoing considerations. Here man must produce a greater quantity of heat in order to live, and requires thereto a large amount of combustible matter, or *fuel*. For this purpose, there could scarcely be any substance so applicable as the fat of animals, which always consists solely of carbon and hydrogen.\*

\* It is now admitted that maize-flour is "superior to animal fat in sustaining the capacity, both for muscular exertion, and bearing cold." See *Vegetarian Messenger*, vol. IV., *Treasury*, p. 7.

Our investigations have thus led us to recognize that the whole animal world lives upon the vegetable kingdom, either immediately by actual vegetable food, or mediately by the vegetable feeders collecting the peculiar nutritive matters for the carnivora, from the plants, depositing the material for respiration, which contains no nitrogen, in the form of fat. But we do not arrive at the conclusion of our inquiries here; for now the question comes: What do plants live upon?

The reply to this question comprehends the subject of the most lively discussion that has occupied science in recent times; it includes the theory of the most important mode of applying his industry that man has invented, namely, agriculture. The correct solution of this question had already been in part found by vegetable physiologists and chemists, in the middle of the last century, and has been subsequently undergoing more minute development by particular individuals, but was first asserted with so much liveliness and clearness in the present time by LIEBIG, that an active and universal strife has been stirred up, which will end in the general recognition of the true basis, and its introduction as new-found letters into the a b c of science.

In the first place we must ask, What is the plant composed of? Disregarding for the moment, as we did in regard to the animals, the inorganic constituents, the earths and salts, the answer has been already given in the foregoing account of the two classes of substances. The body of the plant is made up of constituents which contain no nitrogen, namely of cellulose and vegetable jelly, which have altogether similar composition with the other matters, sugar, gum, and starch, and are only different from the various fatty and waxy substances, in that the latter contain a smaller proportion of oxygen. But besides these, the plant requires nitrogenous matters; not indeed to form part of its frame, but to give rise to those chemical processes, through which the transformation of the nutrient matter which has been taken up is effected. The inquiry into the nutrition of the plant, includes, therefore, the inquiry into the sources of carbon and nitrogen; oxygen and hydrogen being sufficiently provided by water and atmospheric air. The notion which has hitherto been generally received, is, that the plant extracts its carbon and nitrogen from manure, or from the humus of the soil.

All animal and vegetable bodies, so soon as they are dead, pass into a state of decomposition, by means of which they are dissipated, sooner or latter, in the atmosphere, being changed into carbonic acid, ammonia, and

water. So long as this process is incomplete, a residue, itself much altered, of a brownish or black colour, remains, which at the commencement of the decomposition is called manure, and towards its close, humus or vegetable mould. It is a complex mixture of very manifold products of decomposition. Now it was argued thus: carbon and nitrogen are abundant in humus; in a soil that is rich in humus or is well manured, plants thrive better than in one which is poor in humus; consequently, humus is the source of the carbon and nitrogen of plants. But this reasoning is altogether inconclusive.

There was a period of our earth's existence when yet no vegetable clothed its solid crust, in which no animal lived, in which no humus could possibly be present. From this soil, devoid of humus, gradually developed vegetation, in such vast quantity, in such gigantic luxuriance, that the same, buried and preserved for us by subsequent revolutions, assumes a most essential place in human economy in the present day; I mean the vegetation of one of the oldest geognostic formations—the coal period. The annual consumption of coal in Europe amounts to more than 33,875,000 tons, and geognosy shows that, even if the consumption of coal should increase, the store will certainly last for five hundred years longer. Such a store corresponds to about 12,025,000,000 tons of carbon, which these plants evidently could not have acquired from the soil of the ancient world, in which no humus existed. That unsound argument does, in fact, silently presuppose the following hypothesis:—

“There exists on the earth a definite quantity of organic matter, which circulates between the vegetable and animal kingdoms; the decaying animal serves as nutriment to the plant, and the developed plant again to the animal.”

Now this might certainly be the case if the putrefactive process did not come between, through which, undoubtedly, at least a portion of the organic matter is continually being withdrawn from the pretended circle, and dissipated in the atmosphere in the shape of inorganic compounds, carbonic acid, and ammonia. In the course of thousands of years, the organic substance, which it is thus assumed was at once created with the earth, must have long since been used up. But we find exactly the contrary. Equally in the course of the great geognostic periods, and in the course of the history of the earth, beginning with mankind, there is seen, in the former from period to period, in the latter from century to century, an ever-increasing fulness of organic life, an incessant multiplication in the animal and in

the vegetable world. Whence springs this, if there is no process by which the inorganic matter is carried over into the circle of the organic? On the other hand, we may easily imagine what enormous quantities of ammonia and carbonic acid must have been poured forth into the air during the thousands of years by respiration and combustion, from the decomposition of so many thousand millions of animal and vegetable bodies, and the continual flow from the great volcanoes; while the fact is, that ammonia only occurs in exceedingly small, uncertain quantities, and carbonic acid takes a definite but exceedingly small share in the composition of the atmosphere. There must, therefore, exist a regular and invariable drain, by which those matters are withdrawn again from the atmosphere and re-embodied in the organic world. And we can demonstrate this both on a large scale and on a small, in portions of the world and in still smaller spheres.

In the Pampas of South America, existed, at the period of their occupation by the Spaniards, the same thrifty vegetation of the steppes as at present—excepting that the immediate vicinity of the towns has been altered by the running wild of the great Pampas thistle and the artichoke—the same scanty population, the same quantity of indigenous animals that now wander over its desert plains. The Spaniards introduced the horse and neat cattle, and these multiplied in an incredibly short time in such profusion, that Monte Video alone annually exports 300,000 ox-hides; that the military expeditions of General Rosa cost many hundred thousand horses, without any diminution becoming observable.

The native organic life, and its quantity, have, therefore, since the discovery by the Spaniards, not diminished, but importantly increased, and millions of pounds of carbon and nitrogen, combined into organic substances, have been exported in the trade in hides, without the land receiving the smallest appreciable return of organic matter. Where could these masses have come from, if not from the atmosphere? If we leave out of view all the other constituents of tea, China exports more than 300,000 lbs. of nitrogen, in the half per cent. of theine, without receiving any considerable return. From forests maintained in good condition we annually obtain about 4,000 lbs. of dry wood per acre, which contain about 1,600 lbs. of carbon. But we do not manure the soil of the forest, and its supply of humus, far from being exhausted, increases considerably from year to year, from the breakage by wind and from the fall of the leaf. The haymaker of Switzerland and

Tyrol mows his definite amount of grass every year on the Alps, inaccessible to cattle, and gives not back the smallest quantity of organic matter to the soil. Whence comes this hay, if not from the atmosphere? The plant requires carbon and nitrogen, and in South America, in the woods and on the wild Alps, there is no possibility of its acquiring these matters except from the ammonia and carbonic acid of the atmosphere. The northern provinces of Holland, Friesland, Gröningen, and Drenthe, export annually about a million pounds of nitrogen in their cheese. They obtain it through the cows from their meadows, which receive no manure but that from its cattle grazing thereon. The meadows receive no return by this, since all that the cows produce comes from the meadows. Whence, then, these enormous quantities of nitrogen? Perhaps Vesuvius or Etna, or the great fire abysses of the Cordilleras pour forth this abundance of carbonate of ammonia, which is carried by currents of air to the plants in the Dutch meadows, and thence, through the cows, becomes, as caseine, an object of trade and of delight to the palate.

These, and innumerable similar facts, taken together, give us a very safe conclusion, which has finally been placed beyond doubt by the experiments of BOUSSINGAULT, the most extensive and almost the only really scientific researches which have been instituted in agricultural inquiries. BOUSSINGAULT, devoted, on his estate at Bechelbroun, in Alsace, four hectares of land (nearly five acres) to experiments, which were pursued with undeviating accuracy for many years. The length of time and the extent of the area, remove all those objections which may readily be made to experiments on a small scale. BOUSSINGAULT allowed those four hectares to be cultivated in the usual Alsatian manner during twenty-one years of the inquiry. But the manure that was used was carefully weighed, as well as all that was each year harvested, and the quantity of carbon, hydrogen, oxygen, nitrogen, and ash of both, were always accurately ascertained by chemical examination. The result of these experiments was that, on an average, the annual harvest gained from the soil twice as much nitrogen, three times as much carbon and hydrogen, and four times as much oxygen, as had been given to it in manure, presupposing here that the whole contents of the manure enter the plant, which is in reality not the case.

Since, then, carbonic acid, ammonia, and water form the food of plants, and we find that these matters never can be so combined as not to contain far more oxygen than the substances occurring in plants, free oxygen

gas must necessarily be set free in the vital processes of vegetables.

And thus, as the final result of our inquiry, we arrive at the following grand view of the interchange of matter between the three kingdoms of nature. Decomposition and the process of respiration set free all vegetable and animal substances (diminishing the amount of oxygen in the air), in the form of carbonic acid, ammonia, and water, which diffuse themselves in the atmosphere. The plant takes possession of these substances, and forms from them, accompanied by an incessant increase of the oxygen of the atmosphere, compounds rich in carbon and hydrogen, but devoid of nitrogen, such as starch, gum, sugar, and the various fatty matters, and others rich in nitrogen, namely, albumen, fibrine, and caseine. These compounds are for the service of the animal, which builds up its corporeal frame from the latter, and burns the former in the

respiratory process, for the maintenance of the necessary heat.\*

This theory stands now firm and unshakable upon the facts which have been brought forward, and the naturalist is perfectly correct when he says that man, through the mediation of plants, in the first instance, lives upon air. Or we may express it in this way: the plant collects the matters from the atmosphere, and compounds from them the food of man. But life itself is but a process of combustion, of which decomposition is only the final conclusion. Through this combustion, all the constituents return back into the air, and only a small quantity of ashes remain to the earth from whence they came. But from these slow, invisible flames rises a new-born Phoenix, the immortal soul, into regions where our science has no longer any value.—From *The Plant, a Biography*, by M. J. SCHLIEDEN, M.D.

\* See DUMAS and BOUSSINGAULT's *Organic Nature*.

## EXPERIENCE OF A CORNISH SHOPKEEPER.

I MUST apologize for neglecting so long to forward a brief account of my experience, since adopting the Vegetarian practice of diet. Business, however, must take precedence of every other engagement, and dyspeptics, when they have time and opportunity, have not always energy sufficient to enter upon any engagement they can possibly defer. I have been a martyr to dyspepsia for eight years, four of which I suffered more miseries, and greater far, than tongue or pen can describe. My symptoms were very great drowsiness or stupor, especially after meals, a sensation of gnawing and emptiness, of want and exhaustion on the stomach, habitual chilliness, coldness and weakness of the extremities, lowness of spirits, and inaptitude for business or pleasure. About four years since, I studied hydropathy, and practised it with very careful diet, eating little or no animal food; frequently a month without tasting it, though I had not at this time even heard of the Vegetarian movement. I improved very much under the hydropathic treatment, which I carried out, more or less, for two years. About the expiration of these two years, I pushed the hydropathic treatment rather too hard, and having then to attend to business, the consequence was, that I broke down, and my friends insisted on my taking more animal food, wine, porter, etc., which I did for a short time, but I found it was fast bringing me back to my former state.

Shortly after this, I met with some worthy, kind-hearted Vegetarian friends, and through them was induced to try, for the

first time, the Vegetarian diet, which (do not accuse me of fanaticism or enthusiastic impulse) I mean to adhere to till my dying day. I cannot possibly describe the difference in my feelings and sensations every way; every day convinces me more and more of the truthfulness of the system, and attests the incorrect dietetic habits of the people to be the cause of nine-tenths of the diseases "that flesh is heir to."

What a delightful system! Oh! that men were wiser—that they understood these things! Did they but know that the simpler, plainer, and more truly natural the food of man, the better it is adapted to all his physiological and psychological interests, and that this is confirmed by the history of the human family from the earliest times to the present, what a blessing they might secure. Did men but know the effects of pure vegetable food, in the development, size, symmetry, and beauty of the human body, in forming and building it up, vigorous, agile, supple, and capable of enduring protracted effort, enabling it to resist the action of morbid and pestilential causes and to recover from disease, also its effects on the sensorial power of the nervous system, particularly on the special senses and intellectual and moral faculties, as well as on the animal propensities, the moral sentiments and actions, and on the cerebral development,—did they, I say, but know these truths, could they be so convinced of their importance as to practise them, what a happy state of things would ensue, physically, morally, and socially. The grazing cattle might then crop the grass and slake their thirst in the

clear stream unmolested, and when the summer's heat became oppressive, they might seek the cool shade of the forest, fearing not even the approach of man. This has been attested by travellers visiting uninhabited climes. But, alas! man, "the soul of the world—the intellectual and moral sensorium of nature"—in his ignorance on the subjects of life, health, and disease, believes these to be matters of absolute fatality or perfect contingency. How deceptive and entirely fallacious do these general and prevailing ideas of men appear, when thoroughly investigated. The more we examine this subject, the more we shall be convinced that human life, health, disease, diet, and general regimen are matters of as pure and nearly as exact science as mathematics.

Vegetarianism is in its infancy; it is the truth and must prevail, it will meet with great opposition from the prejudices of men, as all great truthful movements have, but this, it is to be hoped, will only fan the flame and further its onward progress. We have to contend with the stream; we shall have to suffer persecution; in advancing this great and good cause, men will laugh at us as imbecile fanatics, and timorous dreaming enthusiasts, shocked at the sight of a swine's snout, or a sheep's appurtenances; shocked at the moans of the felled ox, the bleatings of the pet lamb, or the hisses of the murdered goose. Truly, "the whole creation groaneth in pain until now."

I am daily convinced of the poetic beauty of our system, and the epicurean can form no idea of the gustatory enjoyment we have; the plainest food, from habit, becomes so pleasant and delightful, that one can scarcely resist running into excess; in fact, this is my greatest snare; one enjoys such delightful food so much, that you can scarcely resist eating it. What encouragements we have in partaking of a wholesome, pure, vegetable diet; exemption from disease and pain, permanent and uniform health, with a serene, contented, and cheerful mind, and clear and active intellectual and moral powers, to be continued to us unimpaired, at

that period of our existence when, in the ordinary habits of life, mankind experience the rapid decline of all their powers, and the accumulation of those infirmities of age which often render longevity hardly desirable. It promises to sustain us in the enjoyment of those blessings without any change in their quality, and with but little abatement in their degree, almost to the last pulse of a protracted life, and thus, in the most eminent manner, to fit us for the greatest usefulness in the present state of being, and "as the mightiest auxiliary to the true religion of the soul, qualify us for the greatest enjoyment in our future existence."

In the midst of writing this I have just dined off mashed potatoes and boiled parsnips, simple yet pleasant food. Little do the carnivora, I was going to say cannibals, know of the enjoyment we have in partaking of this, to them contemptible diet, but to us poetic and delightful. I pity their ignorance, and try often, in vain, to persuade them to adopt it.

I do all I can in mixing with society, to propagate these correct principles. I care not now for the jeers and sneers of the multitude; experience is the best teacher. My "Vegetarian notions," as they are called, seem to be spread far and wide. I was going to say, scarcely an hour passes but they are discussed by some customer or other in my shop. I think we can do a vast amount of good in this small way.

Posterity will have cause to bless the author of *Fruits and Farinacea*, as being a greater benefactor to his race than the heroes of Alma or Sebastopol. I observed in the *Times*, during the late war, that the allies found no traces whatever of any flesh-meat being used by the Russian army, even in that cold climate. We thus see the Russian soldier is able to endure long marches. I eat but two meals a day, finding these quite sufficient for support. The greatest difficulty, as I said before, I have to contend with is excess; having a morbid appetite, it seems at times no use to dispute with one's stomach. But this I hope to overcome after a time.

## THE CONTROVERSIALIST AND CORRESPONDENT.

### DISEASED BUTCHER'S MEAT.

G. H.—The recent correspondence in the Edinburgh paper—*The North Briton*,—turns principally on some facts as to diseased meat, which are taken advantage of to introduce some suggestions respecting a purer diet, and such as incidentally recommend Vegetarianism to attention; the letters are long, and as much of the matter is somewhat of a

local interest only, we think it best not to reproduce them in our pages. The subject, however, doubtless, has been of interest in Edinburgh, and has served the objects of the movement there.

### A DOUBTFUL EXPERIMENTER.

SIR—I have been living for the last eighteen months almost entirely on vegetable food, both from choice, and as a matter of economy. I



must say, it produces much wind. My attention has been called to the following paragraph from the *Weekly Dispatch*, of the 30th of December last, which makes me very uneasy :—

“The quantity of animal food allowed to the inmates of our workhouses is not, in our humble opinion, sufficient to keep life and soul decently together. Jail allowance is by far preferable. We never were so struck as on Sunday morning last, in our passage through the New Cut, with the miserable appearance of a number of aged men and women. All of them were as ‘clean as pins,’ and their clothes warm and comfortable; but their cheeks were baggy and doughy, and their lips bloodless, while their frames were shrivelled up, betokening a want of wholesome strengthening food. These poor persons, we were informed, belonged to St. Saviour’s Workhouse, whither they were wending. We do not impugn the conduct of the governor of this workhouse in the remotest degree; we learn he is a kind-hearted man, and the cleanly appearance of the inmates would testify to the care he takes of them. It is the infernal system we complain of; a system that makes poverty a crime, that turns it from the threshold of the vestry-room to the Thames, or some other place offering the facilities of suicide. This bad feeding has its results. It beggars the constitution, by impoverishing the blood, and produces scrofula, and other dreadful complaints, besides inducing insanity. Look at your agricultural labourers. Badly paid for their labour, and, of course, miserably fed, they have scarcely a particle of iron in their composition, and the result is what we have stated. The next generation of our ‘homely peasantry,’ ‘a country’s pride,’ will be a stunted, enfeebled race, a large portion lunatic or idiotic. The last returns of the number of lunatics in England show that the disease is chiefly confined to the poor, and those who are compelled to live on poor-law diet; while persons in better circumstances, who can afford to eat animal food, escape. At the present moment our asylums are filled with patients from the agricultural districts, who have fallen victims to the malady.”

Your opinion on this will much oblige; and, also, if you will point out what vegetable has most iron in it, or if a due proportion of iron can be taken in any kind of drink, that would answer the same purpose as that contained in animal food.

Your obedient servant,

H. T.

Probably our correspondent has been attempting to subsist upon green vegetables exclusively or principally, as many do, and suppose they are living on a Vegetarian diet, and if this be so it may account for the inconvenience of which he complains. We recommend the study of the system to all, before commencing the practice, assured that a little knowledge of its principles, and of the composition of various articles of food, with some attention to cookery, would save them much anxiety, and possible failure in

their experiments. With regard to the extract from the newspaper, we simply remark that the writer sets out with the assumption that animal food is essential to vigorous health, and then jumps to the conclusion that the small quantity of this allowed to the “inmates of workhouses” is the cause of their “miserable appearance.”

We do not affirm that workhouse fare is a desirable thing to be adopted, nor do we regard it as a Vegetarian dietary at all, and therefore do not think there is any cause for our correspondent’s anxiety. Confinement, insufficient exercise, want of variety in the dietary, too little fruit and vegetables, overcrowded dormitories, and similar circumstances attending workhouse management, may have much to do with the appearance described, but as we do not know the precise dietary of the workhouse referred to, and do not recognize it as Vegetarian living, this instance does not seem to have much bearing on our system. That robust health can be maintained without resorting to the flesh of animals is amply demonstrated in the experience of the members of the Vegetarian Society, and of large masses of the population of our own and other countries, who consume even less flesh-meat than the inmates of workhouses. It is admitted that scrofula and similar diseases are most rife in flesh-eating communities, and comparatively rare amongst those races that eat flesh in smaller quantity, and especially amongst those who abjure the flesh of the pig. Agricultural labourers, so far as our observation has gone, look as robust as the manufacturing population of our large towns who earn higher wages and consequently consume more flesh. We apprehend also that the inmates of our lunatic asylums are drawn from the fast living population of commercial communities rather than agricultural districts, and that stimulating food and intoxicating drinks do much to increase the number of the insane. We are unable to say what vegetable contains most iron, but all contain an abundance of it for the wants of the system, the notion that flesh is necessary for nutrition in this respect being simply absurd, when it is considered that all the iron in the flesh has to come from the vegetable kingdom to begin with. We recommend a free use of fruit, especially apples baked or stewed, to commence with, and gradually extending this to uncooked ripe fruits in their variety, as the source from which an abundant supply of iron can be obtained, as well as those acids which are so important in purifying the blood.

THE SAUSAGE PLAGUE SPOT.

DEAR SIR—The following Editorial remarks of

the London *Weekly News*, Sept. 20th, are so well and sensibly expressed, that I think you will be able to find space for them in an early *Messenger*.

It does not tell much for an advancement in physiological science, social sanitation, and civilization, that such "poison" and "plague" breeding things should be openly sold with impunity to the buyer. Is it not time we began to agitate for well defined and stringent law to deal summarily with such disgusting and disreputable dealings and dealers?

Our Vegetarian friends may well congratulate themselves that this "pestilence" that walketh in darkness and wasteth at noon-day, cannot come near their table.

"Inspectors of nuisances and medical officers of health might busy themselves advantageously just now by calling at some of the sausage shops and observing the colour of the sausage skins. So far from this being a mere matter of taste, it involves sanitary conditions of the deepest importance. If a sausage, after having been some time kept, turns white or yellow in patches, the change of colour is a sign of, and is coincident with, the generation of a subtle poison, known in Germany, where its effects are better appreciated than here, as the sausage poison.

"The conditions under which it is proved to occur are these. The sausages in which it is generated are filled with common materials; have not been highly salted, spiced, or smoked; and a certain time must have elapsed between the manufacture of the sausage and the commencement of that organic change to which the formation of sausage poison is attributable. Sausages answering this description are common enough in London, and common enough, too, is the white or yellow mottled appearance so characteristic of the formation of poison within. London sausage dealers are perfectly well aware that such sausages are not good, and they will occasionally warn a purchaser whose custom they care for of their condition of inferiority. Nevertheless, a London sausage dealer does not seem to be aware that in selling these mottled changelings he is selling a poison the more terrible that its symptoms are veiled, its workings insidious, its detection impossible, and against the ravages of which no antidotes are known. The most prominent symptom of poisoning by this diseased substance is a general wasting away of the flesh. At first, the wasting is unaccompanied by pain, but ultimately there are severe gripings and cholic. The general characteristics of the disease resulting from sausage poisons are, it will be seen, those of poisoning by lead. The most alarming circumstances in connexion with this sort of poison is, however, the difficulty of tracing it to the real source, and the facility with which its symptoms are likely to be referred to natural causes.

"It is strange, that, notwithstanding the advances chemical science has made, no process of analysis hitherto tried has been able to accomplish the separation of sausage poison. It is believed, however, to be of the nature of the matter of certain infectious diseases—like the

small pox, the plague, etc. Although the population of this metropolis do not make use of sausages so profusely as the Germans, and therefore the effects of swallowing sausage poisons are not likely to be so serious, nevertheless, the quantity of sausages bearing the 'plague spot' of poison, to be seen in London windows is somewhat alarming, and should receive the attention of sanitary officers without delay."

Yours truly,

Manchester.

T. H. B.

#### INCREASED CIRCULATION OF THE MESSENGER.

SIR—It has often occurred to me that it would be a great assistance to the Vegetarian cause, if each member were to take a few extra copies of the *Messenger* every month, and after retaining what he wanted himself, to distribute the remainder either at home or to friends at a distance.

This would disseminate information on the subject of Vegetarianism, and make it known where it was never known before, and the seed thus sown would no doubt spring up some day where little dreamt of. The good it would do in spreading a knowledge of Vegetarianism would be incalculable, and the amount of public influence brought to bear upon our cause would one day surprise us, and amply repay us for the few pence a month we so happily spent.

And then, again, it would relieve the proprietor of the *Messenger*, for if our members would only take four copies each, this would amount to some 3000 or 4000 copies, and would in some small measure help to repay the outlay for printing etc., and thus reduce the expenses of publication very materially.

Through the munificence of our President, we are favoured with an able exponent of our principles, and an organ of the Society, which, taking it as a mere periodical, in quality of paper, printing, and getting up, has no equal in anything published at the same price, except, of course, in periodicals with an enormous circulation.

I think we are in gratitude called upon to cast in our mite, towards the progress of the cause, as some slight acknowledgement of our gratitude to our President, who has done so much, both in time and money, for our cause, and to show that we appreciate, and, as far as we can, will second, his disinterested and self-denying efforts in the cause of truth.

We are under great obligations to the speakers and workers, in our cause; to those who have sacrificed time, money, and comfort, for the advancement of truth. But every member, however humble, can contribute his share of work, by spreading information in various ways, and much good might be done with very little trouble and expense.

Let us increase our zeal, and be determined to do all in our power for the advancement of a cause founded on truth, and which will ultimately be the means of doing untold good, in elevating the condition of mankind.

Yours respectfully,

Liverpool.

S. T.

## THE VEGETARIAN TREASURY.

## TRUE PHILOSOPHY.

You know how the human character is formed, and how the faults and vices which degrade it, and which afflict the world, are generated. Pity their unhappy victims: treat them with mercy; pour, if it be possible, the light of knowledge on their minds; and infuse, by obliging them to witness its excellence in your own disposition, the love of goodness into their hearts. In the family and in the world, be what your views of philosophy and religion ought to make you—forbearing, generous, just; the intrepid defender of others rights; the uniform observer of your own duties; the master of yourself; the servant of all. Endeavour, at all seasons, and by all means, to diffuse the blessings of knowledge; deem no labour too protracted or too severe, which may terminate in the removal of an error. Let no calamity or invective excite in you a spirit of resentment, or force from your lips a harsh expression. Make those whom you strive to enlighten feel that you wish them to embrace your views only that they may be inspired with the same cheerful, amiable, and benignant spirit of which your heart is full. Rejoice in the good that is; live but to labour to increase it; believe that every event is so arranged by Infinite wisdom and Almighty power, as to perform its necessary measure in securing its ultimate and universal triumph. This is true philosophy; this is genuine Christianity; this is the way to live happiest, to die happiest, and to prepare best for glory, honour, and immortality.—DR. SOUTHWOOD SMITH.

## TURKISH PORTERS AND BOATMEN.

The following notice of the simple diet and vigorous frames of these classes, is taken from a letter of the Constantinople correspondent of *The Times* newspaper, which we here present as another illustration of the compatibility of our practice with the most robust health.

“The sturdy porter, whose vigorous frame, nourished almost entirely on bread and fruit, might furnish an argument to the Vegetarian Society, laughs his fill at the mountebank's contortions, while next him is the *caiggi* or boatman, from Lagistan, who, ten years ago, with unbounded faith in woman, left his wife far away, in the province from which Turkish law forbids her to stir, and came to Stamboul to earn a competence. He has lived all this time on a diet from which an English pauper would revolt, and is about to return to Asia with a bag of gold, and live happily, if he can conceal the amount of his wealth, or meet with a pasha less grasping or necessitous than the rest.”

## EFFECTS OF DIET.

It is a well-known fact, that change of diet has transformed the wild cat into the domestic fireside companion; from a carnivorous creature with short intestines, it has, by gradually becoming accustomed to another food, become transformed into another being, enabled by a long intestinal canal to digest vegetable food, which in its natural state it never touches. Food, therefore, makes of the most rapacious and perfidious animal in the world an inmate with man, agreeing with children, and rarely, except to a very close observer, revealing its former guileful character. Are we then to wonder that tribes of men become ardent or phlegmatic, strong or feeble, courageous or cowardly, thoughtful or unintelligent, according to the different kinds of aliment they take? If food is transformed into blood, blood into nerve and muscle, bone and brain, must not the ardour of the heart, the strength of the muscles, the firmness of the bones, the activity of the brain, be dependent upon the constituents of food? Who does not know the debilitating effects of hunger if of long continuance, the uneasiness caused by strong coffee, the stimulus imparted by a good tea?—*The Chemistry of Food and Diet* (Orr's *Circle of the Sciences*.)

We are not quite sure of the fact above referred to. If fully established, it would tend to explain the philosophy of some of the prophecies of Scripture in relation to the changes of a dietetic character to be induced in certain animals. We, however, wait first of all to ascertain the fact, before attempting to reason upon it, and it would thus be of interest to notice whether there be really this difference between the length of the intestinal canal in the wild and domestic cat. If this be found correct, of course the reasoning referred to would be established.

## DEFICIENT COOKERY.

In what are we surpassed? In what are we deficient? In cookery. We are not clever in cookery, and the sooner we are thoroughly convinced of that fact, humbly acknowledge it, and seek to remedy the defect, the better for our digestions and our happiness. Don't let us turn up our noses and sneer at the subject, as one beneath our notice. None but the stupid or the obstinate think cookery a contemptible matter. Digestion depends on it; and thought, feeling, sentiment, and imagination, are all subservient to the digestion.—*New Monthly Review*.

## THE TAHITIANS.

The Tahitians are tall in stature, and strongly made. Men of six feet high

are by no means uncommon. The women are likewise tall, and, in general, very stout. The men are decidedly handsomer than the women. Both sexes are alike remarkable for beautiful white teeth, and fine dark eyes; all have very large mouths, thick lips, and broad flat noses; the latter are so highly admired, that, as soon as the infant is born, it is customary to press down the cartilage of the nose, in order to give to the feature the broad, flat form which is an indispensable condition of Tahitian beauty. Both men and women have long black hair, which hangs down their backs in one or two thick plaits. The complexion of these islanders is copper colour. Nearly all of them are tattooed on the lower limbs; but the hands, feet, and all other parts of the body are free of these ornaments. The figures employed in this tattooing, chiefly arabesques, are frequently executed with much artistic taste.—MADAME IDA PFEIFFER.

#### CRUELTY TO ANIMALS.

SIR—A great deal of cruelty to oxen and sheep is practised in driving home the cattle purchased at the market on Wednesday. Last Wednesday, I saw a little boy goad, with a sharp-pointed stick, a sheep, which was so lame as to be unable to keep pace with the rest of the drove. The poor thing went on for a little distance, and then fell behind again, when the young wretch repeated his cruelty. I am sure something might be done to prevent such scenes. I suppose there is a Society for the Prevention of Cruelty to Animals here, as well as in London; and I think the officers of such Society might be on the look out on the cattle-market day, and summon all persons, whether boys or men, whom they see ill-using the cattle. In the hope that this may catch the eye of some one connected with the society, I request the insertion of it in your valuable paper. Yours, etc.,

MERCY.

—*Manchester Guardian*, Nov. 18th, 1856.

#### CRUELTY TO LAMBS.

Nearly 20,000 lambs are annually exported from the Isle of Wight. They are nearly all sent to the London market. These animals are all treated with great barbarity. They are taken from the ewes on Saturday morning, and driven oftentimes a dozen miles in the dust and heat to Cowes, from whence they are sent to Southampton in tow-boats,

and forwarded by rail to London. They reach the metropolis on Sunday night and are driven to market the next morning, and on Monday night they are usually killed. They rarely taste any food after Saturday morning. These animals waste greatly, which could be prevented if a little humanity were observed towards them. They ought to have food at the railway stations, where they stop some considerable time.—*Express*.

#### PROFESSOR WILSON ON VEGETABLE FOOD.

NORTH.—I have some thoughts, JAMES, of relinquishing animal food, and confining myself, like Sir RICHARD PHILLIPS, to vegetable matter.

SHEPHERD.—Ma troth, Sir, there are mony millions o' Sir RICHARD PHILLIPSES in the world if a' that's necessary to make ane be abstinence frae animal food. It's my belief, that no aboon ane in ten o' mankind at large, pree animal food frae week's end to week's end. Sir RICHARD PHILLIPS, on that question, is in a great majority.

TICKLER.—NORTH, accustomed, JAMES, all his life to three courses—fish, flesh, and fowl—would think himself an absolute phenomenon, or miracle of man, were he to devote the remainder of his meals to potatoes and barley bannocks, pease soup, maccaroni, and the rest of bloodless but sappy nature. How he would be laughed at for his heroic resolution, if overheard by three million strapping Irish beggars, with their bowels yearning for potatoes and potheen.—*Noctes Ambrosiane*, vol. 2, p. 32.

#### THE REFORMER'S HYMN.

"Oh man! why ever straining  
For Fashion's empty sphere?  
For Duty uncomplaining  
God only sent us here.

"Ills tangled as the forest,  
Wrongs rooted as the pine,  
Calamities the sorest,  
Disclose the soul divine.

"Man came for earnest working,  
To beautify God's world,  
That every falsehood lurking,  
Be swiftly from it hurled.

"Again to make earth's bosom  
Bear all things 'very good,'  
And wear perennial blossom  
As Eden while it stood."

*Selected.*

# SUPPLEMENT

TO THE

## VEGETARIAN MESSENGER.

### CRAWSHAWBOOTH VEGETARIAN ASSOCIATION MEETING.

ON Monday evening, Nov. 19th, a public meeting was held in the Holly-Mount School, Rawtenstall, to hear addresses from several members of the Crawshawbooth Vegetarian Association, the object of the meeting being to show that a Vegetarian diet "would best promote the health, strength, and general well-being of the human race." The chair was taken at half-past seven, by Mr. JOHN CHALK, the President of the Association. The meeting was well attended, and manifested deep interest in the statements of the speakers.

The CHAIRMAN, in opening the proceedings, remarked that there was a strong principle of conservatism in man, which led him to cling to old habits and customs. Accordingly, everything that appeared new, no matter how good it might be, had to contend with a vast amount of prejudice and abuse. He instanced the labours of WILBERFORCE, and others, in connection with the suppression of the slave trade; and the efforts of the friends of temperance to benefit the working classes, and the difficulties they had had to contend with, as proofs of this, and observed that Vegetarianism would have similar or greater obstacles to surmount; but it was founded on truth, and must eventually make its way. Vegetarians derived no benefit from the advocacy of their system, all the benefit they received was from its practice; but they believed it to be a good thing, and that it would benefit society, and were thus led to advocate its claims. Vegetarianism had a beneficial influence upon the mental and moral powers of man, as well as upon his physical powers. The Vegetarian experienced far more pleasure in eating his simple food than the flesh-eater did, and as he procured his food at first hand, he was not liable to have it diseased, as was often the case with those who partook of the flesh of animals. He contended that the use of flesh tended to create a strong desire for alcoholic beverages, and that it had a further tendency to animalize those who freely used it, and referred to the fact that nations living upon a vegetable diet were much sooner brought under the power of civilization and the influence of the Gospel. The objection that the teeth, and other parts of man's structure, proved that he was designed to eat flesh as food, was ably met, it being shown that several herbivorous animals, as the horse, camel, etc., had the canine tooth in greater perfection than man. Some persons, he said, believed that a Vegetarian diet would make

them "sheepish," and deficient in courage and fortitude. It was, indeed, true that it would make men less quarrelsome, but, at the same time, it made them more courageous and firm in maintaining what they believed to be right. It was proof of this he referred to the bravery of the Moslems under their early Caliphs, and other instances, as showing that where men believed in to be their duty to fight, they made far more courageous soldiers when subsisting upon the simple products of the earth, than upon the flesh of animals. After noticing some other objections, he concluded by urging all present to an examination of the question.

Mr. THOMAS NOWELL observed, that he had practised the Vegetarian system for some time, and had derived great benefit from it. After a few other remarks, he noticed the objection, that persons would be unable to subsist upon a Vegetarian diet in the Polar Regions. Whether this was so or not, was of little consequence to him, he could see no wisdom in disturbing himself about it; the question for him to consider, was,—Is it beneficial at Rawtenstall? He had tried it, and found it to be very beneficial, and he had no doubt others would reap similar benefits from its adoption.

Mr. W. HOYLE then proceeded to show the superior adaptability of Vegetarian diet to supply the conditions of life, that the use of the flesh of animals, as food, had a powerful tendency to produce disease, and noticed the objection, sometimes urged, that Vegetarianism produced consumption, observing that consumption seldom, if ever, attacked a healthy individual. It was the result of a prolonged disordered condition of the system, especially of the digestive functions. It was the opinion of Dr. GULLY, that where there was healthy digestion there would never be tubercular disease. He argued, that since flesh-meat had a tendency to produce a morbid condition of the body, and derange the digestive functions, it had a tendency to produce consumption. The assertion that vegetable products were deficient in iron was noticed, and refuted on the authority of LIEBIG, who stated that grain contained as much iron as beef, and much more than veal and fish. Mr. HOYLE then replied to the objection that Vegetarian food produced an excess of the albuminous, and a deficiency of the fibrinous, elements of the body, and showed that it was in every way better adapted to meet the requirements of the human system, than the mixed-diet practice was.

Mr. A. TAYLOR, a working man from Black-



burn, proposed a vote of thanks to the speakers, and stated that he had been a Vegetarian for six years, and found the practice every way better for him.

Mr. J. ATKINSON, of Rawtenstall, seconded the motion, which was carried unanimously, and thus terminated a very useful and interesting meeting.

## LONDON VEGETARIAN

A MEETING of the members and friends of the London Vegetarian Association, was held in the National Hall, Holborn, on Thursday evening, December 6th. Above 60 ladies and gentlemen sat down to a repast, consisting, principally, of vegetable preparations, with a variety of farinaceous moulds, puddings, pies, etc. After the repast

Mr F. Towgood presided, and opened the meeting with a short review of the past month's active proceedings; he gave an account of his visit to Birmingham, where the President of the Society, assisted by the ladies, had got up a sumptuous Banquet, a most gratifying and encouraging sight to all friends of the cause, and where much valuable testimony was advanced. In and about London, Mr. HORSELL and himself had lectured on the Vegetarian system, and discussed the subject; and, in Camden Hall, the discussion had excited considerable interest, and was adjourned twice. As many friends desired to express their sentiments, he would at once introduce the Rev. HENRY GALE, who was favourable to the cause, though not a confirmed Vegetarian.

The Rev. H. GALE, spoke generally in favour of correct physiological habits. He had long been an advocate of teetotalism, and he knew that Vegetarians were ardent advocates of that cause. He believed that if man was put in the world without being misled by the customs around him, his instinct would lead him to the fruits of the earth. He said that he had, for some time, lived upon them himself, and he found no loss of strength and health from trusting to the vegetable kingdom. He was a great friend to cold water, and, in some respects, he perhaps exceeded many of the Vegetarians in an approach to the purest diet, as he abstained from tea and other stimulants. He wished success to the cause, and believed it would assist the progress of temperance.

Mr. J. BENTLEY stated that he had been, for ten years, a Vegetarian, and he found that he could do two days' work in one. He generally did a days' work with his limbs, and another with his head. He was engaged in propagating a knowledge of the laws of physiology, and of the laws of industry, frugality, and foresight. The Penny Savings Banks, and Life Assurance, and other means of provident care of the working man's earnings, were his constant theme of thought and labour, and he trusted he had done some good in bringing these matters to the notice of

## ASSOCIATION SOIREE.

both rich and poor. In literary pursuits, and in bodily labour, he had found the constant benefit of his simple habits, and that was his argument in recommending the system. He wished it were more common among writers and literary men.

Mr. GROVES, though a late convert, had derived considerable benefit from the adoption of the pure habits of Vegetarians. About eighteen years ago he had been suddenly converted to teetotalism, and he had maintained his principles through good report, and through evil report. He should, with God's blessing, hold as firmly to Vegetarianism; and, as he had been an advocate of teetotalism, so he should speak out in favour of Vegetarianism; and, in order that he might be free to do so, he had, in conjunction with the worthy Chairman, established a temperance meeting in his neighbourhood, where he could speak out on all subjects relating to health; for that blessing he thanked God, and in a Christian spirit desiring to do good unto others as he would be done by, he should speak fearlessly on the cause of disease. One of the principal of these he believed to be the habit of eating animal food, much of it being diseased, besides being altogether unnecessary and expensive, and leading to inhuman acts and cruelties.

Mr. BOTTLE stated that he was a working man, and had some time ago adopted Vegetarian habits with great benefit. He could recommend it to his fellow-workmen, whom he longed to relieve from the thralldom of intemperance. Bright thoughts of the future would sometimes come over him, and when he saw the multitude of evils, moral and physical, which arose from the present physical errors, he could not but pray for the time when they should "neither hurt nor destroy in all God's holy mountain."

Mr. HORSELL announced that at the next monthly soiree the provision would include soups, plum-puddings, and Vegetarian mince pies, a variety of dishes being thus presented on each occasion.

The CHAIRMAN remarked that the various testimonies which had been elicited were highly interesting, that each had their own way of advocating their principles, and he trusted that each in their own circle would endeavour to make known the truth, and thus by degrees remove the prejudices of society, and bring custom to the feet of science, by which the food of man must eventually be guided.

The meeting was then adjourned to Thursday, Jan. 3rd, 1856.

## VEGETARIAN MEETING AT BRADFORD.

ON Thursday evening, December 13th, a public meeting was held in the Lecture Theatre of the Mechanics' Institution,

Bradford, when addresses on the Principles and Practice of Vegetarian Diet were delivered by JAMES SIMPSON, Esq., President

of the Vegetarian Society; the Rev. W. METCALFE, of Philadelphia, U.S.; and Mr. G. PERKIN, of Leeds; "the object of the meeting being to direct attention to the Natural and Best Food of Man, and to remove the erroneous impressions supporting the practice of consuming the Flesh of Animals." The attendance was not very numerous at the commencement (probably from too early an hour having been fixed for the meeting), but as the evening advanced the large and elegant Theatre became comfortably filled. The audience comprised the clergy, gentry, and professional men of the locality, with a smaller number of workmen, and a few ladies, and manifested considerable interest in the question submitted to their attention, which was sustained to a late hour. JOHN PRIESTMAN, Esq., of Whetley Hill, was called to the chair, on the motion of Mr. J. ANDREW, Jun., of Leeds.

The CHAIRMAN remarked that he was not aware that a Chairman was a necessary piece of machinery in the evening's proceedings, but as some of the friends thought he should occupy the chair, he had much pleasure in promising that he would not detain them long by any observations of his own. He did not understand the question upon which they were to have an able and interesting lecture, and as he daily violated the precepts of the system to be expounded, it would be inconsistent if he were to attempt to support its claims. He had, however, great pleasure in stating, that as the gentlemen who practised Vegetarianism tried to lessen the cruelty to animals, they were entitled to deep attention and sympathy (he did not say *pity*), inasmuch as their object was a very benevolent one, which, if carried out would remove a very great amount of cruelty; and, as they asserted, this could be accomplished without lessening the physical powers of man, and he believed the adoption of their system would increase the mental powers. He went so far with these gentlemen, as to believe that in England we ate too much meat; this, however, was a mere matter of opinion; but there was a class of our fellow countrymen, in Ireland, who lived almost entirely upon a vegetable diet, and they not only lived upon it, but were able to lift heavy weights, and were as strong, if not stronger men, than the average of those we had in this country. He would only detain them whilst he read the notice of the meeting, and then called upon Mr. SIMPSON, who was received with applause, and addressed the meeting as follows:—

Mr. SIMPSON commenced by referring to the misconceptions and attempts at wit, so common on the first announcement of meetings for the advocacy of Vegetarian views, during the past eight years, under the organization of the Society. There was no harm in the wit, and it was easy to correct the impression that there was "something very green" in the practice of Vegetarianism, by showing that both variety in food,

gustatory enjoyment, and the entire resources of the great food question, were greater on the Vegetarian than the mixed-diet system. Vegetarians, thus, were not the people with a "mote in the eye" of the nature of a "cabbage," which prevented their seeing what was best, though they certainly might point, if disposed so to do, to the "baron of beef" as the "beam" or stumbling block they were desirous to remove. The Vegetarian Society had no code of opinions, nor had any of its branch associations, but accepted all who thought it good, on whatever ground, to abstain from the flesh of animals, and join in promulgating the knowledge of the benefits of the Vegetarian practice. He referred to the principle of the system, as established in the natural constitution of man, in his appointed food when first created, and in the primitive ages of the world, and showed that this was the period of order, as shown by sacred and profane history, and that flesh-eating supervened in a later period, when man had sought out "many inventions," and was involved in the "violence that covered the earth." The question raised from the permissive condition of man after the flood, and the sanction derived from this to consume the flesh of animals, was one of great interest; because it was obvious that many things had been permitted after that time to man in a fallen condition, as the whole history of the Jews demonstrated, which were not in accordance with the principles of wisdom established by the Creator. Thus, for want of a philosophy in looking into Scripture, the principles of the sacred volume might be betrayed, as had often been the case when men sought sanction for war, capital punishment, slavery, polygamy, divorce, and other features of the fallen economy of the Jews, which even extended to the exaction of "an eye for an eye, and a tooth for a tooth," so antagonistic of the broad principle of Christianity, which proclaimed "love for enemies" to the world. That such departures from principles had been permitted was obvious, from the declaration of the Saviour, as to the origin of divorce—"MOSES, because of the hardness of your hearts, suffered you to put away your wives, but from the beginning it was not so." Nor was flesh-eating from the beginning; and thus it was of importance to notice whence we drew our authority, there being obviously much of the sacred volume presenting discouragement and warning to the enlightened mind, even in those things which had still been permitted to be practised in one period or other of Jewish history, when no higher dispensation of truth had been practicable. He thus combated the force of the general objection to Vegetarianism, with this important distinction between things *appointed* and things *permitted*, and though, by no means advocating Vegetarianism with the force of moral obligations from Scripture, but leaving each to practise what he thought best, he still thought it better to adhere to the originally appointed food of man, than to follow the permitted practice, one of the results of the fall and the departure from the original order of man's nature. This, however, precisely raised the ques-

tion he sought to bring before their notice: Had not man been re-constituted after the flood, and was not the mixed-diet system now the natural food of man, as fruits, roots, and grain, were to begin with? Let this be their inquiry, and he doubted not there was ample evidence to be found upon the subject in the facts of nature, which had the impress of the hand of the Creator upon them, and spoke distinctly and powerfully upon the subject. Mr. SIMPSON then entered upon a course of argument, to prove that what was the originally appointed food of man was still the only dietetic system which harmonized with his nature as a physical, intellectual, and moral and spiritual being. He pointed to the gradual extension of the flesh-eating practice, to the droves of cattle in the streets and on the railways, and then referred to the cruelties and uncompromising conduct of man in procuring flesh as food, concluding this with a graphic picture of the death of the "honest-faced ox," and showed a *prima facie* case against the system of slaughter, from its more revolting characteristics, seeing that Nature always rewarded obedience to the laws and order she intended to be obeyed, with the price of pleasure, there being nothing natural otherwise in the physical history of man which was not at the same time agreeable. The facts of nature in relation to the teeth of man, and the opinions of the greatest naturalists, were shown to be in favour of the Vegetarian system, man not even eating flesh with the "canine tooth" at all, and the horse, camels, and especially the monkey tribes, having this tooth even more declared than he, though herb, grain, and fruit-eating in a state of nature. The composition of food, and the origin of all nutriment in the vegetable kingdom, its greater amount, and greater digestibility, were shown from LIEBIG and the facts of Dr. BEAUMONT, whilst the stimulating properties of flesh were shown to be a disadvantage, as evidences in susceptibility to disease, and the general fast-living characteristics induced in the body, tending to disadvantage and the shortening of life. The instincts of man were then forcibly presented for consideration, as directing him to the fruits and vegetable products of the earth for his food, whilst at every step something of the meat-eating system was found, when examined, to be repulsive to him, and to depend for its existence upon not being carefully considered, and the unreasoning adhesion to custom, various objections at the different stages of these arguments being met and explained, with obvious satisfaction to the audience. Physically and intellectually considered, man's nature, thus far, declared for the Vegetarian system of living. But man's moral nature spoke with no doubtful voice upon the subject. The bloodshed and slaughter of animals incident to flesh-eating, were opposed to the benevolence which all men, undepraved by acts of slaughter felt, and when the fact was pointed out, that people could not eat the flesh of a pet animal, whilst they rejoiced most of all in the fruit or other vegetable produce, the result of their own culture, every feature of the latter products being capable of being examined,

whilst the flesh upon the table could not be traced back to the body of the living animal from which it was supplied, without pain and compunction, the moral evidence upon the subject was quite as strong as the physical and intellectual facts previously adduced, and proclaimed the consumption of flesh to be erroneous and opposed to nature. It was thus true, that the laws and characteristics of human nature were evidence that the Creator, in giving man permission to deviate from his original appointment of food, had still nor re-formed his nature, but that what was best in man's primitive condition, was, taking nature as our guide, the best system of diet now. Mr. SIMPSON then referred to the history of the diet question in relation to experience, and showed that the greatest works of ancient times were done upon Vegetarian practice; the bulk of the hard work of the world was still done that way, and that the healthiest and strongest men then, as now, were adherents of the system, and concluded by earnestly recommending the Vegetarian practice to all the lovers of humanity, and to every one who would advance the Christianity of the time. The practice of the system was highly conducive to the better regulation of men's morals, and in the greater purity of the "temple of the spirit," tended to make everything good less abstract and more practical to the world. It was a system of pleasure, peace, temperance, and the highest enjoyment, and one which must become identified with the civilization and future progress of mankind. (Continued applause.)

Mr. METCALFE said the subject had already been presented in so many points of view, that it appeared almost impossible to add anything by way of illustration of its doctrines. He would not, therefore, occupy time by enlarging upon the principles, but would state some facts in relation to the experience of the system when carried out in the life and practice. When he commenced the practice, Vegetarians were, like angels' visits, "few, and far between," and those few regarded as somewhat defective in the upper works of their organization. (Laughter and applause.) After a little reflection upon the subject, and reading what was written upon it, he was convinced that the system was true, and in relation to man's natural constitution, and the laws which were supposed to regulate the life, health, and happiness of the human family. He was led to commence the practice on the 1st of September, 1809, and at once ceased to partake of flesh, fish, or fowl, or any other kind of the flesh of animals, and had continued this abstinence from that time to the present, a period of more than forty-six years. He began the practice in this country, for, though long absent from it, he was still a native, and remained in England until he was twenty-five years of age, and continued his Vegetarian habits for seven years before emigrating to America, where he had lived in the practice for about thirty-nine years more. Many of his friends feared he would kill himself if he continued to abstain from flesh-meat, that he would die of consumption, and used every effort to convince him that

he was in error in adopting the Vegetarian practice. He was, however, fully convinced of its truth, and that he would be enabled to carry it out, for he was of opinion that all persons would be enabled to carry out the truth that was presented to the mind. He married, and was for some time a school-teacher in the vicinity of Bradford, and conducted a boarding-school for four or five years, having from twenty to twenty-five boys under his care, all of whom lived in accordance with the system recommended to the attention of the meeting, and enjoyed good health, as did the rest of his family. He emigrated to America in 1817, and encountered the difficulties of a long sea voyage, perhaps the most trying circumstances in which a Vegetarian could be placed, but which could be surmounted. On landing in Philadelphia, he was again urged to give up his practice, as unsuited to the climate, and injurious to health, but declined to do so until he was convinced that it could not be carried out without risk to life. He had never had occasion to abandon it, but had maintained health and strength, had reared a family in Vegetarian habits of diet, and these again had children following out the practice. In periods of general sickness, as during the prevalence of yellow fever and cholera in Philadelphia, he had lived in the infected districts; and in his position as a minister of religion, he had been frequently called to the bed-sides of the sick and dying, but had never found his health affected in consequence of such visits. These circumstances, he thought, corroborated the advantages of the Vegetarian system as regarded the physical nature of man, and he could also testify that it would be equally advantageous in relation to the moral and intellectual powers. He had intended to say a word on the religious aspect of the question, but would only observe, that he had sat down with the Bible before him, and had gone through it, verse by verse, and had compared the passages in favour of Vegetarianism with those in favour of flesh-eating, and, if any person would do the same, he was assured they would arrive at the same conclusion he had, that there was a far greater amount of testimony in favour of the Vegetarian than the mixed-diet system. Mr. METCALFE concluded by recommending all present to reflect upon the nature and tendency of the remarks to which they had listened; he thought careful inquiry would satisfy them of the truth of the system, and if they were once convinced of this, they would find no difficulty in carrying out their convictions into practice. It was for want of this deep conviction that some persons did not remain faithful to the doctrines of Vegetarianism, though professing to be its friends for a short time. Once be convinced of its truth, and they would be satisfied that it was the original, best, and proper food of the human family. (Applause.)

Mr. PERKIN begged leave to state, briefly, that he was a Vegetarian of about seven years' standing, and that he had to work at one of the most laborious trades that mankind had

to follow, and, in addition to being laborious, it was also injurious to health. He had to work from twelve to fourteen hours a day, and, besides this, he devoted three or four hours more to mental occupation, in reading, or in the study of grammar, physiology, and other branches of knowledge. His experience was, that he could do his work with more ease now than when he was a flesh-eater, besides being more comfortable in mind. He ate less than formerly, but enjoyed his food more, had greater gustatory enjoyment, and life went on much better. When younger he was subject to great weakness of body, general loss of strength, and could scarcely walk or hold up his head. Whilst in this condition, a person, who called at his house, strongly advised him to give over taking beer, to which he had been accustomed all his life. He did so, but the weakness did not leave him until he adopted Vegetarian habits of diet. He was now able to work longer hours, and, so far as he could see, was as likely to live as he was twelve or fourteen years ago.

Mr. ANDREW was happy to intimate, that another meeting would probably be held shortly, at which himself and Mr. PICKLES would have an opportunity of speaking, and would, therefore, reserve his remarks to that occasion. A number of copies of the *Penny Vegetarian Cookery* had been brought to the hall, and could be had of Mr. G. HALLIDAY at the close of the meeting. Mr. ANDREW then concluded by moving a vote of thanks to the Chairman.

Mr. SIMPSON, in seconding the proposition, remarked that there had sometimes been difficulty in getting persons to preside at meetings for the advocacy of the Vegetarian system, he therefore honoured the man who came forward on a single asking; for strange questions were not usually accepted so readily as they had been on the present occasion. This was, however, the second raising of the question in Bradford, and, he trusted, it would no longer be regarded as a strange question.

The vote of thanks to the Chairman was then carried by acclamation.

The CHAIRMAN said he was much gratified by the reception given to him. It gave him much pleasure to afford what support he could to those who advocated new or unpopular questions; for he thought every man was entitled to a full and fair exposition of his views. Whether or not Vegetarian habits might weaken the physical powers, he thought all would agree they did not destroy the intellectual powers; for in the addresses of the gentlemen who had presented its claims, they had had reasoning of the most logical and philosophical character. He thought they ought not to separate without expressing their thanks to these gentlemen; for if they had not, in every instance, proved the subject to the judgements of their hearers, they had presented highly interesting facts and arguments, well worthy of further inquiry; and he should be glad if the addresses could be published in a tract, to facilitate this inquiry. He had a strong

impression himself that society was totally wrong in its custom of beef-eating, and that the more this question was pressed upon its attention, the more readily would it realize the day when war should utterly cease, and man should no longer kill the brute, and thus learn to murder the man. (Applause.)

The Rev. JAMES COOPER begged to propose a vote of thanks to the speakers, and observed that he was not entirely unacquainted with the subject which had been brought before them. He had read some of the arguments brought forward before; but he might say that he had been very much confirmed in the leaning he had previously to the adoption of the system. He hoped it would succeed and prosper more and more. He had the greatest pleasure in proposing a vote of thanks to the gentlemen who had addressed them on this occasion.

A Working Man seconded the vote of thanks, and inquired to what class of animals man belonged. Mr. SIMPSON had stated that the carnivora desired flesh as food, and that the herbivora lived on vegetable substances. Some writers had said that man was intended to live upon a mixed diet, he therefore should be glad to know what class Mr. SIMPSON considered man to belong to.

The CHAIRMAN then submitted the motion to the meeting, which was adopted unanimously, and remarked that the inquiry just proposed must be left to be answered or not, at Mr. SIMPSON'S pleasure, since the meeting was not one for discussion. He had no doubt, however, that he would reply to it in responding to the vote of thanks.

Mr. SIMPSON then acknowledged the compliment on the part of himself, Mr. METCALFE, and Mr. G. PERKINS, and said, in relation to the subject of the inquiry just proposed, he had not, in the fear of taking up too much time, spoken so fully as he ought. Writers on physiology had made out that man was intermediate. He was not like the ox that ate grass, nor like the tiger that ate flesh, therefore he ought to eat like both! He was not speaking of real physiologists, but of those who took the leap like the sheep, to which he had already referred, who said man was not like this class, he was not like that, therefore he was like both. This was like saying that because the letter B came between A and C, it was neither like A nor C, but like both. (Laughter and applause.) The Creator had not made man less complete than other animals; he was *intermediate* as to his structure, and had also an *intermediate character of food* in fruits, roots, and grain, with other vegetable food. He approximated most closely to the monkey tribes, which, however erroneously, people had sometimes supposed man to belong to, to begin with. Man's food was therefore intermediate between that of the grass-eating animal on the one hand, and the flesh-eating on the other. He thanked them for their attention, and trusted the progress of the system would help on the coming period when there should be truth on earth, and good will amongst men, (Applause.)

The proceedings of the evening were then brought to a close a little after ten o'clock.

## LOCAL OPERATIONS AND INTELLIGENCE.

### VEGETARIAN SOCIETY.

*Honorary Members.*—Our American and other Honorary Members are requested to give attention to the entries of their names, and to render all assistance in their power to make these correct, by communication with the Secretary.

*Reports of Local Secretaries.*—G. D.—The Forms for Reports from Local Secretaries are usually dated on the 10th of the month, and *should be returned on that day*, or as soon after as possible, otherwise the arrangements of the editor of the *Messenger* may prevent him providing room for them. Newspaper reports of meetings, and other communications, can be sent later than this, and doubtless cannot be correctly withheld; but no reliance should be placed upon these communications to the setting aside of the usual *Monthly Report*.

*Lectures and Meetings.*—W. B. and G. S.—It has already been recommended that members desirous of having lectures or meetings in their localities, should at once communicate this to the Secretary, giving information, at the same time, as to the facilities for holding such, and the probable assistance to be secured in defraying expenses, so as to present the lectures or meetings free of all expense to the public.

JOHN ANDREW, Jun., *Secretary*.

### ACCRINGTON.

*Operations.*—We have no active efforts to record at home, several of our friends having been much engaged in large operations at a distance for the last few months; but hope to resume our activities in this locality very shortly. W. S.

### BRADFORD.

*Public Meeting.*—On Thursday evening, Dec. 13th, JAMES SIMPSON, Esq. of Foxhill Bank, the Rev. W. METCALFE, of Philadelphia, U. S. and Mr. G. PERKIN, of Leeds, addressed a large and intelligent audience, in the Lecture Theatre of the Mechanics' Institute here, on the *Principle and Practice of Vegetarian Diet*. J. PRIESTMAN, Esq., was called to the chair. An excellent impression appeared to be produced on all present, and votes of thanks to the speakers and the Chairman were offered at the close. A fuller report will be found in the present number of the *Messenger*. J. A. J.

### COLCHESTER.

*Individual Effort.*—I continue to lend books on our principles to those seeking information, and know of thirteen persons who are "trying our system." Many make the admission—"the flesh of animals can be done without"; but there is such a want of decision in following up the conviction, and realizing it in practice. J. B.



## CRAWSHAWBOOTH.

*Association Meetings.*—Two meetings of the Association for conversation on our principles and practice have been held since our last report. At the last of these, on the 10th of December, an address was delivered by Mr. W. HOYLE, the Secretary of the Association. The subject was:—*Health, how to preserve it; Disease, how to cure it*, which proved of great interest and utility. Our members are very firm in their principles, but some are rather irregular in attending the meetings; however, we intend to persevere, and do what we can to overthrow the evils that exist in society through erroneous dietetic habits. About sixty copies of the *Messenger*, with tracts, have been distributed, and three persons are making a trial of our practice of diet.

*Public Meeting.*—We had a large public meeting at Rawtenstall, on the 19th of November, and hope it will be a means of arousing, to some extent, the public mind to the evils of flesh-eating. A brief report of this meeting will be found in the present number of the *Messenger*. W. H.

## DUNFERMLINE.

*Circulation of Tracts, etc.*—Several hundred copies of the report of the Glasgow Vegetarian Banquet, and the address of Mr. SIMPSON, at Kirkcaldy, besides *Penny Cookeries* and tracts, have been distributed, and three of the volumes of the *Messenger*, and two copies of *Science of Human Life*, are out on loan. There is a little talk of trying the system.

*Abstinence from Flesh Meat.*—A person who has been ill for some time has, by *medical advice*, been requested to abstain from flesh, and applied to the Local Secretary for the loan of a *Vegetarian Cookery*, which has been lent, and the use of other books offered. Have not heard the result. J. D.

## EDINBURGH.

*Association Meetings.*—A meeting of the Association and their friends was held in the Calton Convening Rooms, on Wednesday, the 14th of November. Mr. R. SHIELDS presided. Mr. J. PALMER delivered an address on *Practical Vegetarianism*, followed by remarks on experience of the system by Mr. D. C. YORICK and Mr. J. RENTON. The attendance was not very numerous, but we have heard of several persons having turned their attention to the subject.

A second meeting was held in the same rooms on the 5th of December, Mr. SHIELDS again presiding, when one of the members read the lecture of Mr. PALMER, of Birmingham, on *The Flesh of Animals*, from the *Messenger*, which formed the subject of conversation for the evening. Eighteen or twenty persons were present. Two persons have joined us this month, we anticipate more shortly, as there are many inquirers in the city and neighbourhood.

*Distribution of Tracts, etc.*—About 200 tracts have been distributed, and copies of the *Messenger*, *Science of Human Life*, and *Hydrotherapy for the People*, have been lent to persons seeking information. We are arranging for the establishment of a loan library. J. R.

## GLASGOW.

*Association Monthly Meeting.*—Our usual monthly meeting was held December 4th. We had a good attendance, and some new faces. The concluding portion of the pamphlet entitled *The Vegetarian Humbug* was read and commented on, and some lively discussion ensued. We enrolled two new members. J. S.

## HULL.

*Vegetarian Operations.*—We have distributed a large number of Vegetarian tracts, and find many persons have been led to try our system of diet, since attending the lecture of Mr. PALMER, there being now at least forty experimenters of this kind within our own knowledge, but all are backward in making the declaration of the Society. T. D. H.

## KIRKCALDY.

*Social Meetings.*—Since the visit of the President of the Vegetarian Society, in October last, when a highly important meeting was held in Rose Street Chapel, much attention has been given to the question of an improved dietary. The Local Secretary has had the pleasure of holding three meetings with a number of individuals who expressed a desire for further information, and entertains the hope that much good will result therefrom. These persons are now practising the system, with much pleasure, and have agreed to meet regularly, with the Local Secretary, for further conversation upon the question, and it is hoped, ere long, an Association may be formed.

*Loan of Books, etc.*—All the Vegetarian works supplied to the Local Secretary by the President of the Society, some time ago, are now in circulation. A large number of the reports of the meeting held in October, also of the Glasgow Vegetarian Banquet, have been distributed here, and at other places where the Local Secretary has had opportunity in travelling, and it is matter for congratulation that, in all these places, not a few are turning their attention to the consideration of the question. H. M.

## LEEDS.

*Contemplated Operations.*—We are intending to hold a series of meetings during the winter, three of these being expected to take place very shortly. If we cannot do all that we could wish, we must do what we can without foreign aid, and not allow the winter to pass without some efforts being made by us to advance a cause which has such an important bearing upon the physical and social well-being of our fellow-men.

*Public Meeting.*—Since writing the above, we have held the first of the meetings alluded to, in the Temperance Hall, Princess Street, West Street, Leeds, which was well attended, and very interesting and lively. Mr. J. ANDREW, Jun., presided, and the speakers were Mr. J. PICKLES, Mr. G. PERKIN, Mr. J. RAWNSLEY, and Mr. A. AINSLEY; a spirit of inquiry being excited by the addresses delivered, and several objections being replied to before the meeting closed.

J. A. J.

## LONDON.

*Vegetarian Soirée*.—It will be seen from the report of our last soirée, presented in the pages of the *Messenger* for this month, that we are continuing our efforts to advance our principles by social entertainments, followed by addresses. We purpose to continue these, regularly, on the first Thursday in each month, and by varying the character of the provision on each occasion, to give a more complete impression of the resources of the Vegetarian dietary. G. D.

## LIVERPOOL.

*Annual Meeting of the Association*.—On Friday, September 21st, we held our Annual Meeting, Mr. J. CALDERWOOD in the chair, and elected office bearers for the ensuing year.

*Public Meetings and Soirée*.—We intend to hold monthly meetings during the winter, and commenced with a soirée on Tuesday, the 23rd of October, when Mr. A. DEWAR presided, and an address was delivered by Mr. W. MCGOWAN, followed by a conversational discussion. The number of guests was limited to forty. G. B.

## MANCHESTER.

*Public Meetings*.—We are preparing to hold public meetings for the advocacy of our principles during the winter months, but our arrangements are not sufficiently matured to admit of any specific announcement. J. G.

## METHVEN.

*Operations*.—Our efforts in spreading a knowledge of the Vegetarian system have, for some time, been limited to the distribution of a considerable number of tracts; these will, however, lead to inquiry, and prepare the way for more prominent advocacy, which we are about commencing, as shown in the following notice.

*Lecture on Anthropology*.—On Wednesday evening, the 24th of October, at Mansion Nook, the Rev. G. BRUCE WATSON, resumed the delivery of his lectures on that most important subject, Anthropology. The Lecturer began by endeavouring to prove that a man of demonstrative benevolence does not, cannot, in haughty selfishness, stand aloof from the happiness and interests of those with whom he is running the race of coeval existence; but, inspired with profound love to man as man, he feels that no dignity is so great, and no pleasure so intense, as that of entering with fullest sympathy into the case and condition, and of working out the deliverance and the weal of our species, striving to induce them, by every class of argument, to live in harmony with the ordinances of their nature, that thus they may realize one of the most majestic blessings on their time enduring pilgrimage—*mental, moral, and bodily health*. And in order to compass this vitally important object every philanthropist must labour to lodge in the mind of the community, the living conviction, that man's complicated constitution must be studied and known, not by sections, but as a unit—the compendium of various organs and faculties most wondrously compounded and harmonized. And when man was thus contempla-

ted, there could be no debate that certain physical conditions were productive of certain intellectual manifestations, and that, therefore, it was of the highest importance to control, by diet and regimen, these physical conditions, in order, that the intellectual and moral powers might be enhanced—that thus we might attain the highest amount of happiness possible in this the first home of our being. But this, as the lecturer laboured to show, could never be attained unless man adhered to his *original and constitutional food*—food which, when acting in accordance with every department of his nature, he must derive, not from the animal, but from the *vegetable kingdom alone*. G. B. W.

## NEWCASTLE.

*Results of Public Meeting*.—We succeeded in getting good reports of the late public meeting, in several of our local papers, and the meeting and reports together have caused a great deal of discussion. There has been much inquiry for books and tracts, and the *Penny Vegetarian Cookery*, and a good supply of these may be distributed with great advantage to the cause. Mr. SIMPSON kindly offered to supply any good libraries with books on the subject, and several applications for these have been received. Altogether, the movement has received a great impetus, which we hope to sustain by succeeding meetings. One of our papers had a leading article opposing our system, but we are still glad to see discussion excited. J. M.

## PAISLEY.

*Formation of Local Association*.—We have now the pleasure of announcing the formation of a Vegetarian Association in this town. The visit of Mr. SIMPSON, and the subsequent distribution of reports of the speeches delivered at the Glasgow Banquet Meeting, have been the means of exciting public attention to the question of dietetic reform, and although our number is at present small, we hope for a gradual increase, as many are now engaged in experiments to test our system.

*Monthly Meeting*.—Our second monthly meeting was held in STEWART'S Coffee House, on Tuesday, the 27th of November. Several friends from Glasgow attended to bid us "God speed," and arrangements were made to hold a Vegetarian Christmas party in this town, in December.

*Donation of Books*.—We have also been favoured with a liberal donation of books, to form a loan library, from the worthy President of the Vegetarian Society, so that, with all these appliances, we hope to make a good impression in favour of the cause in this quarter. J. M.

## TAILSWORTH.

*Vegetarian Lecture*.—On Monday evening, December, 17th, an interesting lecture on *The Dietetic Habits of Mankind*, was delivered by J. E. NELSON, Esq. of Manchester, in the Methodist New Connexion Sunday School. The attendance was good, and a vote of thanks was accorded to the lecturer, with a pressing and unanimous invitation to pay another visit, and raise the question again. N. E. J.

## PAISLEY VEGETARIAN ASSOCIATION BANQUET.

THE Banquet of the Paisley Vegetarian Association took place in the Abercorn Rooms, on the evening of Tuesday, December 25th, 1855. Considerable curiosity having been excited regarding the bill of fare which could be furnished on such an occasion, a company much larger than it was at first imagined could be provided for, filled the room, and gave importance to the meeting. The original intention of the Association was to limit the tickets to the modest number of sixty, but the demand occasioned an additional forty to be printed, and still several persons were admitted by paying at the door.

The dishes provided were—pea soup, potatoe pie, savoury omelet, beet root fried, bread and apple pudding, and plum pudding. Tea, and fruit, completed the bill of fare.

The chair was filled by Mr. ALLAN of Leeds; and, after due attention had been paid to the unwonted viands, Mr. JOHN WRIGHT, Mr. MACKAY, of Glasgow, Mr. JAMES COOK, the CHAIRMAN, and Mr. COUPER, of Glasgow, addressed the meeting.

Mr. WRIGHT noticed the various objections urged against the dietetic reform, such as, that it was not adapted to the wants and desires of man, that there was not nourishment sufficient in vegetables to sustain the human frame. etc.; and explained that Vegetarianism, while it forbade the killing of animals for food, allowed the use of animal products, such as butter, eggs, milk, etc., and that the term had been chosen because it more closely than any other approached to a definition of the principles of the Society. He rebutted the objection as to novelty, by a long list of ancient authorities who testified to the early inhabitants of the earth subsisting entirely or chiefly on roots, fruit, grain, etc., and afterwards entered into the arguments adduced from the formation of the teeth, the length of the intestinal canal, etc., showing where the opponents of Vegetarianism erred in their conclusions, and advancing counter arguments which he contended were more weighty and conclusive. The case of CASPAR HAUSER, the story of whose wonderful imprisonment and peculiarities was so well known, was brought forward to prove that a man may not only thrive under the most disadvantageous circumstances on a purely vegetable diet, but that his perceptions and faculties will be more keen and accurate than when otherwise sustained. He concluded by inviting the continued examination of the company to the merits of the question, confident that the further they carried their inquiries, the more would they be convinced of the benefits that would result from the practice.

Mr. MACKAY then detailed the reasons by which he had been induced to embrace Vegetarianism, and in an argumentative speech

related the evidence furnished by comparative anatomy in favour of the dietetic reform, alluding to the structure of the brain, the formation of the teeth, the oscillating motion of the lower jaw, etc., and asserting that all that was peculiar in these organs, severed the links by which the opponents of Vegetarianism sought to connect man with the flesh-eating animals.

Mr. JAMES COOK then detailed the origin of the Paisley Association, gave a brief statement of the principles of the movement, and mentioned that Mr. SIMPSON, the stem of the agitation, had forwarded a parcel of books for the use of the Society, and such other libraries as might afterwards be selected. It was also intended that the various publications of the Society should be kept in stock by a bookseller in the town, and that the same party should be the agent for the *Vegetarian Messenger*, a monthly periodical of great value, as narrating the experiences of the members, and the progress of the movement, etc. He concluded by inviting those present to attend the monthly conversational meetings, by which the Association intended to forward the progress of the agitation, and was confident that the more searching inquiries would not only confirm in their conviction those already partial to the practice of Vegetarianism, but convert foes into friends.

The CHAIRMAN then spoke at length in favour of the opinions by which the company had been brought together, and, after adverting to the intimate relations that subsisted between the nature of the food on which a man existed, and the mental and physical efforts he might be expected to exert, alluded to the continual replenishment the frame of man required to compensate for the tear and wear and waste incessantly going on, and thereupon instituted a humorous comparison between the employment of *shoddy*, or already used material, in the manufacture of woollen cloths, by which, while a beautiful gloss and appearance was obtained, the strength and durability of the material was seriously impaired, and the use of a transmuted, and already used and partially exhausted, material in the shape of flesh, as nourishment for the wasted energies of that frame which ought to have the sustaining materials furnished in their original strength and purity, and without the intervention of any abstracting agents. He did not advance this by any means as a physiological argument, but he thought it furnished a not inapt illustration of his own ideas on the matter.

Mr. COUPER, Vice-President of the Glasgow Association, narrated his experience and practice in Vegetarianism, and added several confirmatory arguments to the remarks of the previous speakers.

During the evening several songs were sung by Mr. M'MILLAN, of Glasgow, and by Mr. JAMES WATERSTON; Mr. ANDREWS and Mr. BURNS also enlivened the pro-

ceedings by a few humorous stories; while a variety of popular airs were from time to time performed on the harmonium.

A vote of thanks to the ladies from Glas-

gow, and their Paisley friends, who had so kindly and gratuitously prepared the various dishes, concluded the deeply interesting proceedings of the evening.

### VEGETARIAN LECTURE IN LONDON.

JAMES SIMPSON, Esq., President of the Vegetarian Society, delivered a lecture on "The Natural and Best Food of Man," at the Music Hall, Store Street, on Monday Evening, December 31st, 1855, which was attended by a large company of ladies and gentlemen.

The Rev. WILLIAM FORSTER, of Kentish Town, presided on the occasion, and began the proceedings of the evening by the delivery of a brief, but very eloquent and earnest address on the many advantages that he believed would be experienced by society from a general adoption of the Vegetarian system of diet. He went so far, indeed, as to say that he believed the disuse of the flesh of animals, as food for man, to be one of the indispensable conditions of human progress. There were, he knew, many and very serious obstacles to be overcome before the people at large would become convinced of this truth; many generations, probably, would pass away ere the revolution which the Vegetarians were labouring to effect would be completely brought about; but that the present flesh-eating habits of the people would be ultimately destroyed, he had no doubt whatever. But whether success should crown the efforts of the Vegetarians or not, it was still their duty to lose no opportunity of propagating what they conceived to be the truth on the important subject of diet. It was one of the great unwritten laws of human society, that when a man either discovers or gets hold of a truth by other means, that is calculated to benefit his fellow men, he is bound to endeavour to propagate it. The principle which ought to rule in every human breast was this—here goes for truth against all the world.

Mr. SIMPSON, having been introduced, and very cordially received by the audience, proceeded to discuss the subject in its various relations, and to reply to the more prominent objections which are urged against the Vegetarian theory. Unfortunately, there were not many people who reasoned with themselves concerning their daily practices, and about diet, perhaps, least of all. If you ask, "What is the natural and best food of man?" most people would jump to the popular conclusion that custom determined this question in the safest manner. But he denied that any fixed standard could be arrived at from this point. The most contrary customs prevailed in different parts of the world, and each nation was prejudiced in favour of its own. But, taking the general custom of the whole of the human family together in the matter of diet, it would be

found that the great majority of the people of the earth were, in regard to the chief articles of diet, Vegetarians; and it was absurd, therefore, to contend that men could not exist and be strong without consuming the flesh of animals. In fact, all the hardest work of the world had ever been performed by the strength derived from the vegetable kingdom. Mr. SIMPSON then proceeded to argue from the effect of flesh and fruits, respectively, upon the five senses of man, that animal food is not his natural sustenance. After forty-three years' experience he could testify that the taste and smell, and even the sight of flesh, was offensive to those who had abstained from it for any length of time; and this, he contended, proved it not to be natural to man, because fruits and grain never proved offensive, however long they might be abstained from. The lecturer drew a fearful picture of the cruelties practised upon beasts in the slaughter-house, and endeavoured to show the mischievous effects which the present system of consuming them for food has upon the general condition of the people, both as regards their moral and physical relations. Many of the diseases, he contended, which men suffer, result indirectly from their flesh-eating customs, while the social state of society would be vastly elevated by a Vegetarian diet. In illustration of this, Mr. SIMPSON entered into an elaborate statement respecting the general amount of nutrition derivable from the various articles used as food in England, and demonstrating, to the satisfaction of the audience, that vegetables were in every respect far better suited to man than flesh. He contended, moreover, that there need be no want of food whatever, under any circumstances, if the produce of the earth were not wasted in feeding animals and manufacturing strong drinks. Fifteen bushels of Indian meal would produce 200 lbs. of pork, which, it was said, would feed a hundred men for a day; but if the fifteen bushels of meal were eaten, instead of giving it to the pigs, it would feed four hundred and eighty men for the same period. To obtain 100 lbs. of food from beef, at 7d. per lb., would cost £13 1s. 7d.; but the same amount of nourishment could be got from peas for £4 6s. 2½d. These, and a multitude of similar illustrations, were adduced, and Mr. SIMPSON warmly urged upon his audience to prove the truth of his representations, by giving the Vegetarian system a fair trial.

The proceedings closed, at a little before ten o'clock, with a vote of thanks to the Lecturer and the Chairman.

### LEEDS VEGETARIAN ASSOCIATION MEETING.

THE Second Meeting of this Association, during this winter, was held on Thursday,

January 3rd, in the York Street Room, which was nearly filled. No doubt some

were attracted by the announcement that a few barley puddings would be provided, to afford persons an opportunity of judging of the excellency of a neglected, but important kind of food. The meeting was commenced by the singing of a Vegetarian melody. Mr. J. ANDREWS, JUN., occupied the chair.

The CHAIRMAN noticed the views of some of their townsmen during a discussion which took place a few days previously in another part of the town, and pointed out the questions which should engage the attention of every student of Vegetarianism. He was fully persuaded that Vegetarianism was in accordance with man's nature and constitution, and that flesh-eating, as well as the drinking of alcoholic liquors, was an obstacle to human progress. It was after much consideration of the subject that he had arrived at these convictions, and he could most unhesitatingly recommend the system to all.

Valuable testimonies and important remarks were then offered by Messrs. J. PICKLES, G. PERKIN, and W. HICKS. At half-past nine o'clock, baskets containing brown bread, made of a mixture of wheat-meal and a small proportion of fine flour, were carried round, for each individual to take a piece; after which plates, containing barley pudding, were sent round for the audience to taste.

Water was also supplied to those who wished to drink. The scene was one of no small animation and interest, during which several important facts were given to show the advantages of using brown bread and barley regularly.

Two persons, engaged in the trade of a butcher, offered some objections to the views which had been expressed, and defended their occupation from the grave charges which had been brought against it. A good deal of stress was laid upon one or two strong expressions; but one of the objectors candidly admitted there were persons in the killing part of the trade who were regardless of the sufferings they inflicted upon the animals destined for slaughter. To most of the objections replies were given.

Mr. HICKS announced that he was preparing a lecture on the subject, which he would probably be able to deliver in February, if agreeable to the Committee, and should then, probably, notice some points which there was not now time to dwell upon.

Mr. PALLISTER then moved a vote of thanks to the speakers on each side, and the meeting was concluded, a little before eleven o'clock, in an excellent temper.

## MANCHESTER AND SALFORD VEGETARIAN ASSOCIATION SOIREE.

THE Annual Soirée of the members of the Manchester and Salford Vegetarian Association, took place in one of the class-rooms of the Mechanics' Institute, Cooper Street, on Thursday evening, January 17th. The room was completely filled. J. SIMPSON, Esq., President of the Vegetarian Society, occupied the chair; and amongst those present were the Rev. W. METCALFE, Philadelphia, United States; Alderman HARVEY, Mr. J. E. NELSON, Mr. JOSHUA WRIGLEY, Mr. EDWARD HARVEY, Mr. R. MILNER, etc. About 200 ladies and gentlemen sat down to the repast, the bill of fare of which comprised currant bread, plain bread and butter, omelet sandwiches, savoury pies, tea and coffee, with fruit. A party of glee singers added to the pleasure of the company, by their performances during the evening. After the tables had been removed,

The CHAIRMAN rose and said that the Vegetarian question was one that had a practical interest in relation to the great mass of humanity, whenever it was only partially presented, and he would say, in regard to the bill of fare of the night, it might be imperfect in giving any general impression even, of the arguments which proved their doctrine and practice of diet. The treatment of the question involved references to sacred, profane, and natural history in many aspects, and to a great body of scientific

evidence. When people were asked what was the natural and best food for man to live upon, they perhaps had never thought of the question previously, and they really thought it was very easy to settle it by appealing at once to custom. Now, custom was the most fallacious guide upon various questions that we could follow. But we must be able to dive through custom to the reasonable basis upon which custom was built, and he was the true natural philosopher who could convict custom of being wrong, and turn from it. The great majority of the people of the earth lived, not as was supposed, upon meat principally, but upon the products of the vegetable kingdom; another portion lived upon a mixture of the products of the vegetable kingdom and meat; but grain was the great feature of the food of the inhabitants of the earth, and rice, and from two-thirds to three-fourths of the people lived mainly upon this character of food. There were whole nations living in complete abstinence from animal sustenance. The hard work of the world was not done, and never had been done, upon meat diet; it was now done as in former times, upon diet, if not altogether, nearly altogether, consisting of the products of the vegetable kingdom. But when they looked beyond this fact, and asked what was the best food for man, people were always bringing up their particular dietetic customs. The customs of France were different from our own. We could not get from roast beef and plum pudding; it was toasted all over England, but in other countries customs ran in



a different direction. In France they had now got horse flesh, which they had tried with all the influence of rank and fashion to introduce into the dietary practices of Berlin, in Prussia; but they had failed, although in Brussels there was a horse slaughterer who sold flesh provided from the carcasses of horses. There was a horse slaughterer to Her Majesty in London, and next door was the largest sausage manufactory in London. (Laughter.) The recent inquiry into the adulteration of foods had proved that an immense number of horse tongues entered into the manufacture of sausages already, still it was attempted to introduce this horse-flesh eating practice among the people of France, and we could not say that it should not become a custom in England. In China they ate dogs and cats, and they heard that when Sir HENRY POTTINGER was over there, he was communicating imperfectly with some Chinese about some good thing he had tasted, passed in a familiar way into his mouth. He appreciated it, and asked if it were "quack, quack," thinking that it was duck that he had been eating, but the reply made was, "bow, bow," indicating that he had been eating something he did not anticipate. So there were other people, in savage life, who ate human flesh, and therefore if they went to custom, they would indeed find it to be a fallacious guide. New-fangled doctrines and systems were always looked on with contempt, and men looked through the shreds of meat at Vegetarianism as if it were a huge cabbage, and nothing better. The force of ridicule took the place of reason in our minds, and therefore they must have a basis deeper than all this, and that he thought they had got. He said that Vegetarianism was not a new system; it was one of the oldest systems on earth. GOD commenced his creation with this system, it was in vogue in Paradise, in fruits, roots, grain, and vegetables, which were the appointed food of man, and the abuse of this system was a new, and not a wise thing. No doubt the best food upon which man could live was that which was most natural to him, and to ask what was the best was to ask what was the natural food; but how were we to get at that conclusion? We were not to consider that nature had anything to do with a savage state, as some people did. "The state of nature was the reign of GOD," said POPE, and that was the natural state which existed when the world began. Why did not that system prevail now? People said that after a time flesh-eating came upon the earth, and 10,000 evils besides, if flesh-eating could be called an evil, and that the world was re-constituted after the flood. This was a question of great interest on the very face of it, and if they studied human nature, they might assume that man had got a direction as to food, as well as the inferior animals had. But besides that they would see, if they examined his history in relation to physical and moral existence, that he had the power to deviate from a fixed course of action, which the inferior animals had not. Man had the power to live on fruits, roots, and grain, in the natural order

of his constitution, and he had the power to deviate, and to live on flesh-meat, just as he had the power also to deviate from the highest principles of morality, without being put out of the world. The inquiry as to whether man was made over again after the flood was one upon which a mighty part of the question turned. When they looked to man as a physical being, the evidences were in favour of Vegetarianism. They held that man was attracted by fruits, roots, and grain, and revolted by the preparation and consumption of the flesh of animals. Fruit hanging before him was delightful to the eye, to the sense of smell, and to the sense of touch, and the sense of taste luxuriated in it more than in any known article of food on the earth. Man looked at an animal and did not recognize the relation between it and his stomach, but the tiger did, and there was a delightful excitement in his whole system, and a gush of saliva to his mouth if he could not get at it; but man felt nothing of that kind, unless it were when he beheld some beautiful fruit. They found, however, that not merely the senses of taste and smell were in favour of Vegetarianism, but that they must be trained to appreciate the meat-eating system. But they held that this was an artificial system, and just as men could train themselves to smoke tobacco, and to eat arsenic, as they did in certain parts of Austria, so they could train themselves to the artificial system of meat-eating, and they could live on it, but not as well as they could on the normal, natural system of paradise. Mr. SIMPSON then discussed the system of Vegetarianism from several points of view, and in the course of his speech mentioned many interesting facts, his address being listened to by the audience with much attention.

The Rev. W. METCALFE addressed the meeting in a speech abounding in practical illustrations of the advantages of Vegetarianism.

Alderman HARVEY, an abstainer from flesh-meat for upwards of forty years, then addressed the audience, strongly recommending the practice, from his personal experience of its benefits.

Mr. J. E. NELSON remarked upon the difficulty of removing prejudice. He touched upon a variety of topics in illustration of his subject, and treated them with much fluency of speech, and felicity of illustration.

The CHAIRMAN announced that an opportunity would now be afforded to ask any question relating to the Vegetarian system, when

Mr. T. E. SPENCER referred to the difficulty of finding vegetable food in the Arctic regions, as a proof that the system was not adapted to all climates.

The CHAIRMAN, in reply, stated that the rein-deer, and other animals, existed on vegetables in those regions, and instanced, in proof that man could also do so, the fact that the servants of the Hudson's Bay Company were able to subsist upon maize, and preferred it to the gross animal fat, with which they had been previously supplied.

The proceedings ended with votes of thanks to the Chairman and the vocalists.

## LONDON VEGETARIAN ASSOCIATION SOIREE.

THE Monthly Soirée of the London Vegetarian Association was held at the National Hall, Holborn, on Thursday evening, January 3rd; about ninety persons were present. The repast consisted of soup, vegetable pies, mince pies, and plum puddings.

Mr. F. TOWGOOD opened the proceedings by stating that he had now been a Vegetarian four years, and had lived almost entirely on corn, fruits, and vegetables, abstaining from animal produce as well as flesh. He could say that his experience was much in favour of this system, and that he felt himself gifted with new life. The French writer GLAIZES appropriately entitled his work on the Vegetarian System, *La Thalysie, or the New Life*. Living in accordance with nature affected the mind, and gave a feeling of security in health and long life, whereas, even young men, on the false and stimulating system which was generally adopted, felt that their lives were uncertain, and, indeed, hardly wished to live; he had experienced that feeling with many others. He now felt younger, though growing older; and this was natural, as the prospect of long life made the difference. Health was a great blessing, and he did not believe any one could enjoy perfect health while eating flesh, at the same time he would advise all Vegetarians to live physiologically, for it was possible to break the laws of health in many ways, and were it not so, we should be able to point to nations who lived on Vegetarian diet, with more satisfaction, as examples of health and longevity.

Mr. EVAN WATKINS said, that he had seven years' experience as a Vegetarian, and was happy to give his testimony to the glorious principle which he had had the happiness to embrace. It was an honour to embark in so noble a cause, and to rear from the ruin of ages a principle which was destined to renovate mankind. It was a principle so high and exalted that the greatest minds could not reach its sublime heights, yet so low and humble that the merest child could practise its simple precepts. With its success and universal prevalence war would be banished,

humanity, in all its beauty, would shine forth, and even as he felt that he could shake hands with every man as a brother, so would all feel. He entreated those who had not already adopted Vegetarian habits to give them a fair trial.

Mr. PEACOCK, a gentleman in the volunteer cavalry, stated, that having been induced by his friend Mr. WATKINS to adopt Vegetarian diet, two years ago, he could speak highly in favour of it; he could walk fifty miles a day, and so great was the advantage he had derived, that he was introducing it to the notice of all his acquaintance. He, of course, met with opposition and ridicule, but he should, with God's blessing, continue firm, and he would recommend the system to all who desired health and strength. He generally took oatmeal and rice for evening and morning meals.

Mr. JABEZ INWARDS gave an eloquent address, stating that he had travelled in Scotland night and day, addressed meetings every evening, and preached on the Sunday without fatigue. That he had, notwithstanding the cold, given up wrapping his throat in a shawl, and as he felt in every way a better man, he was growing in attachment to Vegetarian principles.

Dr. ZIMPLE, a patriarchal-looking man, with a long white beard, asked to give his testimony, as a stranger. He had travelled much in the East, in Syria, and also in Switzerland, and while undergoing much bodily labour, and travelling many thousand miles, had partaken of little or no animal food. He thought it necessary to follow the command of the Bible, and that it was necessary for Christians to abstain from blood, and from things strangled. He was glad to see this Association, and believed it was one of the signs of the coming of the LORD, and a preparation for the fulfilment of the prophecies.

Mr. HORSELL announced that a Meeting of the members would take place at the Vegetarian Depot, 492, Oxford Street, on the following Monday, and that he would deliver a lecture on Vegetarianism on Thursday, January 10th.

The proceedings then terminated.

## VEGETARIAN LECTURE IN MANCHESTER.

ON Thursday evening, January 31st, a Lecture on Dietetic Reform was delivered in the Mechanics' Institution, Manchester, by Mr. J. ANDREWS, Jun., of Leeds, Secretary of the Vegetarian Society, to a small but attentive audience.

The chair was filled by Mr. J. GASKILL.

The CHAIRMAN gave his decided testimony in favour of Vegetarianism, and invited attention to the importance of attending to diet, and the various rules of health, in order to secure a capability for labour, and the efficient discharge of our duties.

Mr. ANDREW was then called upon to give

his lecture. After some remarks on the importance of the question for consideration, and the necessity of approaching its investigation in a candid and truth-loving spirit, he remarked that a correspondent of a Yorkshire newspaper had stated that he had no doubt Vegetarianism would be embraced by scientific medical men, when its truth was fully established. In his view, Vegetarianism was established, so far as facts and arguments could establish anything. All would allow that it was either true or false, and the question for an inquirer was, Is there sufficient evidence to establish the truth of the Vegetarian practice of diet? He believed there was, and he would briefly allude to a portion of this under three heads.

I. *What saith science* as to the proper food for man? Under this head the scientific argument was adduced. An examination of man's teeth, stomach, and other organs, showed the impropriety of using the flesh of animals as food. Anatomy and physiology did not justify the application of the term *omnivorous* to the human species. The principle of adaptation beautifully pervaded the works of creation, and the lessons to be drawn from an examination of man's structure and organization were too generally overlooked and disregarded. The Vegetarians advocated a return to more simple and natural habits. The human stomach was able to digest animal food, but it was very important to distinguish betwixt *capability* and *adaptation*. A sheep had been trained to relish the flesh of animals, but the taste for it was an acquired one, and this circumstance did not prove that such food was suitable for the animal. In the consideration of this subject, they must not be guided merely by authority, custom, appetite, or preconceived views.

II. The next inquiry he should make was, *What saith history?* Under this head reference was made to facts in the history of the Greeks, Egyptians, Arabians, Romans, and the natives of India. Brown bread made of barley, rye, or other kinds of grain, had been the staple article of diet in countries where the inhabitants had been distinguished for their energy and physical prowess. When luxurious and expensive habits prevailed, they were less capable of maintaining a high and elevated position. No doubt other causes were also at work in the decline of nations, but the influence of bad habits and vicious modes of living must always be taken into account, in a philosophical estimate of the causes of a nation's decline and degeneracy.

III. The third inquiry which might be pro-

posed was, *What saith experience?* The experience of the members of the Vegetarian Society, and of many others who were not identified with the Society, was considered decisively in favour of dietetic reform. It was not fair to compare two individuals, merely, in judging of the superiority of one mode of living over another, as there might be a great difference in their constitution, temperament, habits, etc., but if two sets of individuals, say one hundred in each set, were taken from those practising a mixed diet, and the anti-flesh-eaters, and a comparison instituted as to health and vigour, he had no doubt the result would be decidedly in favour of the Vegetarian practice. The testimony of HURLAND, in his *Art of Prolonging Life*, written more than fifty years ago, was adduced in support of this position. An enlightened system of Vegetarianism was calculated to preserve the healing principle of the animal economy in a healthy and vigorous state. This was an important matter in cases of accident, or an attack of the various kinds of diseases to which all were liable.

The Lecturer went a little into detail in reference to the importance of brown bread, oatmeal, pearl or Scotch barley, fruit, etc., forming a portion of the diet, and the necessity of instruction to young women as to the best and most economical method of preparing food. The subject of Dietetic Reform would, in his opinion, bear a thorough investigation, and he commended the question in its various aspects to their serious and impartial consideration.

An interesting conversation then took place as to the practicability and advantages of the Vegetarian system in cold climates and seasons, and one or two other topics.

## VEGETARIAN LECTURE AT DROYLSDEN.

On Tuesday evening, February 12th, a Lecture in connection with the Droylsden Mechanics' Institute, was delivered in the Independent School Room, by JAMES SIMPSON, Esq., J. P., of Foxhill Bank, near Accrington, on Dietetic Reform, or the natural and best food for man, with incidental references to the philosophy of the kitchen, the garden, and the field. After some appropriate introductory remarks, the Rev. THOMAS STURGESS, who occupied the chair, introduced Mr. SIMPSON to the meeting.

Mr. SIMPSON contended that we ought to examine the question by sacred history, natural history, and science; but instead thereof, it had hitherto been customary to do from one generation to another just what we had been taught to do with respect to diet. If the inquiry were made, What is the natural and best food for man? custom was supposed to prove what is best! But customs were various; the greatest latitudinal variety existed on the earth, and therefore this could not be borne out. The majority of mankind lived upon grain and vegetable diet; the minority on flesh. The hard

work of the world was done by the consumers of vegetable diet; as by the porters of Smyrna, for instance, who carried loads of not less than 800 lbs. The staff of life was composed of wheat, rye, rice, etc., and not of English roast-beef and plum-pudding, French snails and frogs, or Prussian horse-flesh. In Belgium there existed a "horse-flesh butcher to the king;" and the Parisian magnates were now attempting to introduce the fashion of consuming this delicacy, but the effort proved, so far, a failure. An abortive attempt of the like nature, was also made a few years since by the nobility of Berlin. The Isle of Looe, on the coast of Cornwall, was once overrun with rats; some of the higher classes set the example of eating them; all the inhabitants resolved to be in the fashion, and so the vermin became exterminated. In China, cats and dogs ranked amongst the luxuries of the dinner table. Amongst some of the savages worms formed an important item in the bill of fare; and others, as was well known, frequently feasted on human flesh. The world was strongly opposed to change of opinion, but to change of custom infinitely more so. Thus, the witty *Punch* informed his readers that "Vegetarians

cannot say grace before *meat*," and "cabbages have got *hearts*." But that system was not worth advocacy which could not stand both passing jokes and earnest assaults.—Vegetarianism had successfully resisted both. Returning to the question, what is the best food for man? Mr. SIMPSON asserted that was best which was most natural; and after quoting a passage from POPE bearing thereon, he remarked, that when man was in a state of nature, in paradise, fresh from the hands of the Almighty, his food consisted of "herbs and the fruit of trees." After the flood, however, when man's nature had become depraved, *permission* was given him by the Almighty to eat the flesh of animals. But was man's nature changed? Did the Deity re-form him? Man was a physical being, and human knowledge would never progress aright until man was educated physically, as well as intellectually, morally, and religiously. Man, like animals, was directed to his appropriate food. Was the "noblest work of GOD," with his knowledge and intellect, inferior to the brute creation, with its instinct alone? Nature made that attractive which she intended to hold out. Now, the sight, hearing, and touch, were offended with cattle in the market, the slaughter-house, and flesh in the butcher's shop; and also, when in a natural state, the taste and smell were offended with "meats," both cooked and uncooked. But in the production and consumption of fruits and vegetables, these senses were filled with emotions of the most pleasing nature. When our eyes beheld the red-cheeked apple or luscious grape, to use a provincialism, our "teeth shoot wayter." Lads were frequently convicted of robbing orchards, but never of purloining from the shambles. But we possessed the power of acquiring artificial tastes and habits; thus, in smoking tobacco we beat down Nature, and snuff was abhorred by her. On our first effort, Nature sneezed it out; but we repeated the dose, and at length beat her down. To such an extent had the latter practice been carried by some persons, that they could not think two thoughts without taking a "pinch" between them. There were people who chewed opium, and others who ate arsenic, and also gave it to their cattle. A strong objection was raised against Vegetarian diet because man possessed a canine (dog), or corner tooth; but, unfortunately for the theory, in human mastication the food passed the eye-tooth, and was eaten with the molar teeth. In the horse, camel, reindeer, and especially in the monkey tribe, this tooth was far more developed than in man; yet none of these animals, unless trained to it, ever ate flesh. This argument proved too much. The length of the intestinal canal was brought forward, again, but turned out to their advantage, as it is twelve

times the length of a man, minus his legs. In the following sorts of food the solid matter and water contained in 100 parts were, respectively:—Barley, 84½ and 15½; wheatmeal, 85½ and 14½; oatmeal, 91 and 9; butchers' meat, 36 6-10ths and 63 4-10ths! This, then, was sufficient reason why working men should hold good oatmeal in high estimation, and proved that there was more philosophy than might at first sight appear in the Lancashire preference for "thick dicks" and "thick porritch." We were told that nitrogen was found in animal but not in vegetable food; if so, where did the cow obtain it from? The answer was obvious—from the grass, or vegetable. There was more nutriment in beans and peas, yet the poor man sighed over his one joint on the Saturday night, which looked queer on Monday, and left the bone only for Tuesday. Poor COBBETT gave erroneous advice when urging the working man to keep a pig. Medical men, it was true, recommended animal food; but herein they had erred. In general the faculty had not studied dietetic reform, and therefore were incompetent to give a just verdict. The greatest guarantee for prevention of disease was a Vegetarian diet; the disorders incidental to childhood, as measles and scarlatina, as also small pox and fevers, might, if this course were adopted, entirely disappear in a few generations. In answer to the important queries, Whence, in the Vegetarian reign, shall we procure manure, leather, oil, and furs? the lecturer observed that mineral manures, and the use of town sewage, might be greatly extended; and though the shoemaker, thinking his craft in danger, might urge "there is nothing like leather," yet gutta-percha, india-rubber, and other substitutes were already used—nay, shoes were made in London entirely destitute of leather. Mineral, and even coal oils, were cheaper than animal oils, and were coming into very extensive requisition. Furs were not fit to encircle the human neck; other articles might with propriety supersede them. Mr. SIMPSON, in conclusion, urged at some length the necessity of affiancing the question of total abstinence with that of Vegetarianism, as the former was otherwise incomplete; but if a man once adopted Vegetarianism, it always included teetotalism.

After an hour and twenty minutes' address, the lecturer sat down amidst loud applause.

Mr. ALDERMAN HARVEY, in a short but impressive speech, stated his own experience as a flesh-eater and as a Vegetarian.

The meeting then terminated with the usual vote of thanks to the lecturer, chairman, etc.

## LOCAL OPERATIONS AND INTELLIGENCE.

### VEGETARIAN SOCIETY.

*Prize Essays.*—The officers of the Society have been placed in some difficulty as to the announcement of the subjects and particulars of the *Prize Essays*, an alteration of plan from the

one suggested at the Conference seeming to be necessary. We hope, however, to be able to announce particulars necessary to guide competitors, in the next number of the *Messenger*.

JOHN ANDREW, JUN., *Secretary*.

## BIRMINGHAM.

*Cattle Show.*—We had an immense cattle show a few weeks ago in Birmingham, and much might have been said about the horrors of pig-feeding, but I feared to shock your feelings by giving my impressions.

*New Members.*—I expect to add three new members to the list of Vegetarians this month if their declarations prove satisfactory. C. R. K.

## BOSTON.

*Vegetarian Lecture.*—A lecture on the Principle and Practice of Vegetarianism was delivered in the Assembly Rooms, on Friday Evening, Dec. 27th, by the President of the Vegetarian Society. The Rev. P. W. CLAYDEN occupied the chair. The audience was numerous and respectable, and a useful impression was made. Several persons have commenced a trial of the system, and a meeting has been called for further inquiry. J. N. J.

## COLCHESTER.

*Vegetarian Experience.*—I have distributed about twenty copies of the *Messenger* and the *Truth Tester*, and have lent three standard works on Vegetarianism. The testimony of experience has a very silencing effect on objectors, and the more it is made public the greater the good that will ultimately accrue. I have been the subject of an additional amount of notice during the last month, by cooping up in the open air 117 butts, 163 hogsheads, barrels, and kilderkins, an additional proof that "Vegetarianism will do." J. B.

## CRAWSHAWBOOTH.

*Vegetarian Discussion.*—A Young Men's Christian Association has recently been formed at Rawtenstall, under the presidency of D. WHITEHEAD, Esq. The second subject brought forward for discussion was, "Is Vegetarianism consistent with Scripture and True Science?" The discussion occupied two evenings—Dec. 28th and Jan. 4th—and it was pleasing to observe that the best feeling prevailed on both occasions, the arguments on both sides being stated and replied to without the least vituperation. J. B. WHITEHEAD, Esq., occupied the chair on both evenings, and, at the close of the last meeting, summed up the arguments that had been adduced in a masterly manner, showing that the Scriptures, when properly understood, were in favour of Vegetarianism; and that true science led to the same conclusion. We are expecting much good from these discussions, as the Vegetarians present were confirmed in their views, and others who had not adopted the natural and beneficial system of diet, had their faith greatly shaken in the unnatural practice of feeding upon the flesh of animals. C. H. R.

*Public Meeting.*—A public meeting was held in the Wesleyan Chapel here, on Friday the 25th January, which was well attended. Addresses were delivered by Mr. JOHN CHALK, Mr. R. TAYLOR, Mr. JAMES LORD, Mr. W. CHALK, Mr. W. HOYLE, all of whom testified to the benefits they had derived from the adoption of a Vegetarian diet.

*Vegetarian Lecture.*—In addition to the above, our Secretary delivered a lecture to the members and friends of the Brooksbottoms Mechanics' Institution, which was well attended. The lecturer gave the opportunity of replying to his arguments, should any person dispute these, but no one took the subject up, further than to raise a few objections unconnected with the lecture, which treated the subject in a scientific manner. W. H.

## DROYLSDEN.

*Vegetarian Lecture.*—On Tuesday Evening, February 12th, a lecture on *Dietetic Reform, or the Natural and Best Food of Man*, was delivered in the Mechanics' Institution here, to a large and intelligent audience, by the President of the Vegetarian Society. The Rev. T. STURGESS presided, and introduced the lecturer in an appropriate address, and at the close of the lecture again addressed the audience. The President of the Institution proposed a vote of thanks to the lecturer, which being seconded by a gentleman present, and carried by acclamation, terminated the proceedings. H. B.

## EDINBURGH.

*Association Monthly Meetings.*—At our usual monthly meeting, on Jan. 2nd, held in the Calton Convening Rooms, Mr. A. READ in the chair, a paper on "The Origin and Progress of the Edinburgh Association" was read by Mr. D. C. YORRICK. One member was added to our number last month. Another meeting was held in the same place on February 6th, Mr. McEVAN presiding, when Mr. PALMER read a short address on the principles of Vegetarianism. J. R.

## GLASGOW.

*Association Monthly Meeting.*—Our last monthly meeting was held on Tuesday, February 5th, at MILNER'S Temperance Hotel. We had a full attendance. Mr. J. WRIGHT of Paisley delivered the opening address, which gave great satisfaction, in the course of which he presented a brief, yet comprehensive view of the Vegetarian system, replying with great effect to the various objections usually brought against it. A good deal of discussion followed, and we enrolled one member at the close. J. S.

## LONDON.

*Vegetarian Lecture.*—Since our last report, the President of the Vegetarian Society has delivered a lecture on the "Natural and Best Food of Man," at the Music Hall, Store Street, on Monday Evening, December 31st, which was attended by a large company of ladies and gentlemen, as will be seen from the report in the February number of the *Messenger*. The Rev. WM. FORSTER, of Kentish Town, presided, and, after a brief but eloquent address, introduced the lecturer, who was very cordially received, and a vote of thanks accorded to him and the Chairman at the close.

## METHVEN.

*Social Meeting.*—One meeting has been held since my last report, which was addressed by the Local Secretary, and a number of tracts distributed. The attendance was small. G. B. W.



## VEGETARIAN LECTURE IN MANCHESTER.

On Thursday evening, February 24th, an interesting Lecture on the "Philosophy of the Bible, in Relation to Vegetarianism, and the Use of the Flesh of Animals as Food," was delivered in the Manchester Mechanics' Institution, by the Rev. W. METCALFE, to an interested and attentive audience.

Mr. R. MILNER presided, and briefly introduced the lecturer, whose remarks we here present :

I purpose addressing you this evening on the philosophy of the Bible, in relation to Vegetarian diet, and the use of the flesh of animals as food. I have selected this aspect of the dietetic reform, not with the intention of leading you to imagine I wish to connect it with the peculiarities of any religious denomination; but principally because, as a Vegetarian, I am in a manner compelled to this course by the conduct of those who are opposed to this reform. Only mention Vegetarianism, and the first remark in opposition will be a quotation from the Bible. Even a learned divine, not long ago, in lecturing to a class of young theological students, on morals and temperance, could not get along without cautioning them against Vegetarian principles, and telling them, there was a sufficient warranty in PETER'S *Vision* for any man to eat flesh. In bringing this view of the subject before your consideration, I mean to speak with all kindness, deference, and respect for others; and though I may occasionally use strong language respecting prevailing dietetic customs, I trust no one in this audience will imagine any such remarks to be indicative of feelings of disrespect towards any human being.

In all our investigations, and in every matter worthy of our serious consideration, truth should be the grand object of our research; and to arrive at a knowledge of the truth of the Bible, on the peculiar subject of our inquiry, it is useful, as far as possible, to ascertain the nature of those first principles which lie at the foundation of the subject before us. On this account I shall set forth as clearly as possible those leading principles pertaining to the interpretation and the philosophy of the Bible, concerning the proper food of man; because on the correctness of these principles, the conclusiveness of our reasoning must obviously depend.

There are many religious persons who entertain the most diversified notions, and in some cases the most erroneous ideas of the character of the Divine Being, and of that revelation of his will contained in the Bible, which he has been pleased to confer on the human family. They speak of the Author of the Bible, as of a being almost entirely distinct from the Author of creation, and often manifest a degree of feeling approaching to horror, at the bare intimation that the well-ascertained evidences of the book of nature are, as far as they go, equally true, valid, and authoritative, especially on matters of a scientific character, with the evidences of the book of Revelation. GOD is the first great

cause of all things; and the *works* of his hands, when understood and rightly interpreted, are as truly, in their degree, a revelation of his will, as is the word of divine inspiration itself. Every law, and every principle, and every property of nature, is an inscription of his wisdom. This doctrine is plainly taught by the apostle. "The invisible things of Him, from the creation of the world, are clearly seen by the things that are made, even his eternal power and Godhead." Every law of nature, therefore, which has reference to our being, is a law of GOD, and as truly obligatory in its bearings upon us, as any law of Revelation; and it is utterly impossible that any law of revelation should be contrary to the laws of nature. If creation and revelation did not harmonize, the All-wise Creator of the universe would contradict himself, and show himself a GOD of confusion, rather than a GOD of order, and one who "does all things well."

It will be admitted as manifestly the true teaching of the Bible, that man was created in the image of GOD, endowed with intellectual powers, gifted with mental liberty, and placed in the garden of Eden, in a state of accountability; that, in time, he revolted from the government of GOD, alienated himself from his Maker, abused the freedom with which he had been blessed, and destroyed that harmony between himself, the Divine Being, and his laws, which harmony was essential to his highest good.

To reclaim man from this voluntary degradation, without violating his mental freedom—to bring him back to the spiritual government of his GOD—restore him to moral and spiritual harmony with his Creator, and to unfold the nature and laws of his government to the human family, has ever been the paramount purpose of the Divine Being, in conferring upon man a revelation of his will. From time to time GOD has continued to give his laws to mankind, upon a uniform principle of *adaptation* to their moral freedom, and the whole intellectual, moral, and spiritual condition of the successive generations of the human family. At every period of time when our Heavenly Father has in any manner revealed himself to man, or given verbal or written laws to the human race, he has always *adapted* his modes and disclosures to the *state of the recipients of his dispensation*; and always required that they should approximate towards him in mental intelligence and moral and spiritual holiness.

The principle of divine *adaptation* to the mental condition of man, is a fundamental law in the philosophy of biblical interpretation, and a key to all that would otherwise appear mysterious or contradictory in the sacred Record. Whenever, therefore, we find in the Bible any law, precept, permission, promise, or statement which does not correspond with the true nature and character of GOD, nor with the laws of nature, nor is compatible with the highest and best interest of man, we know that just so far as it is at variance with these, it is so, in *adaptation* to the degenerated state of those to whom it was given; it was

because they could not receive the truth revealed in any other form. On the other hand, when we meet with Bible laws given to man in his primeval purity, and which embody forth the attributes of his Maker, we know with equal certainty, according to the same order of *adaptation*, that such laws harmonize alike with the character of GOD, the highest nature of man, and with the laws of nature, as displayed in a peculiar manner in man's physical organization. This two-fold adaptation, which may be distinguished as *appointments* and *permissions*, is a criterion of interpretation by which we can accurately determine the meaning, literally speaking, of every portion of sacred history, and the intellectual, moral, and spiritual state of the people to whom such revelations were at the time accommodated. The Psalmist teaches this law of *adaptation* when he says: "With the merciful thou wilt show thyself merciful; with the upright thou wilt show thyself upright; with the pure thou wilt manifest thyself as pure; but with the froward thou wilt show thyself froward."

With these preliminary remarks, I now turn to the testimony of the Bible in relation to its philosophy on Vegetarianism and flesh-eating. After describing, with great force and beauty, the progress of creation, the volume of inspiration presents us with the first law given to mankind, and the first also which has relation to the subject of diet: "And GOD said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat." Here we have a plain and unmistakable statement of what GOD commanded—what he intended should be the food of mankind; a diet which was, doubtless, best adapted to man's physical organization, most perfectly conducive to his health, his longevity, and his happiness, and, what is still more important, most peculiarly *adapted* to preserve purity of mind, and to subjugate the passions to the intellectual, moral, and spiritual powers. Now this law of the Bible is in harmony with the Divine attributes, and the testimony of the laws of nature, particularly as developed in man's physical organization. Comparative anatomy declares man is constituted neither as a flesh-eating nor herb-eating, nor yet as an omnivorous being; but that his digestive apparatus clearly places him among the frugivorous, or fruit and grain-eating creatures. At his first creation, he was placed in a situation where there appears to have been an abundance of such delicious fruits and grains as were adapted to please his eye, gratify his taste, and contribute to his bodily and mental vigour. We are further informed, that "The LORD GOD planted a garden eastward in Eden, and there he put the man whom he had formed. And out of the ground made the LORD GOD to grow every tree that is pleasant to the sight and good for food. And the LORD GOD took the man and put him into the garden of Eden, to dress it and to keep it." The language here employed is so plain, that no one can well arrive at any other conclusion than that fruits and herbs bearing seed were expressly appointed

as the primitive food of mankind. ADAM was placed in the garden that he might "*dress it and keep it*," for the purpose of supplying himself with all such productions as were "pleasant to the sight, and good for food." Some, indeed, in years gone by, have contended that the nutriment derivable from vegetable food is not sufficient to sustain the health and vigour of the human organization, especially when a man is engaged in active and laborious employment. But more recent discoveries in science have shown this opinion to be unfounded in truth. Modern chemistry demonstrates that there is nothing of a nutritive character in the flesh of animals used as food, but what was first gained by the animals from the vegetable kingdom; and that there is no element of nutrition in flesh food that cannot be obtained in greater abundance, and in purer quality, directly from the fruits and farinaceous productions of the vegetable world. In addition to this, we may be well assured that the diet which is in agreement with the law of *divine appointment* will always be found amply sufficient, under any circumstances, to produce the effects intended by the all-wise Legislator and Creator of the world. He ever most judiciously *adapts his means to his ends*.

Primitive man, thus placed in Paradise, upright in mind, pure in affection, righteous in action, and benevolent in feeling, the thoughts of killing and feeding on the flesh of the animals around him could find no place in his bosom. At peace with the whole animated creation, his presence would excite neither the fears of the timid nor the ferocity of the strong. The dominion he held over every living thing, like that of his benevolent Creator, would be regulated by sympathy and kindness. The delicious fruits of Paradise would abundantly satisfy every craving of appetite; and no motive could exist in his uncorrupted mind for inflicting pain or shedding blood for food.

After the fall and banishment of man from Paradise to climes where the very earth refused to yield its increase without great toil and labour, a Vegetarian diet was still enjoined:—"And thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return to the ground." Now, though geology indicates that certain changes have been gradually taking place in the inorganic department of creation, there is no evidence as yet to prove that any material changes have taken place in the general fertility of the earth since the creation of man, nor any tokens of its productions being less nutritious than of old. Following the Bible history to the time of the *deluge*, or over a period of sixteen hundred years, we find mankind were sustained wholly by vegetable food; and as no change appears to have been made in the organic structure of men's bodies, either at the fall or at the time of the *deluge*, nor yet any extraordinary alterations in the productions of the vegetable world, so far, at least, as to render them less nutritive than they were during man's integrity in Eden; it is not probable that any alterations were made, or intended to be made, in the nature of the food

of the human race. I conclude, therefore, that the Vegetarian diet, prescribed in the first recorded law in the Bible, is a diet wisely adapted to human nature—preservative of health—calculated to prolong man's days upon the earth, and to give vigour, energy, and the best development both to his physical and mental faculties.

When, however, according to the common mode of interpretation, the deluge had swept away the first generation of mankind, with the exception of NOAH and his family, permission appears, as is generally supposed, to have been granted to that patriarch to eat flesh:—"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh, with the life thereof, which is the blood thereof, shall ye not eat." It will not be contended that this language means to sanction eating creeping reptiles, poisonous animals, deadly plants, trees, herbs, and every moving thing that liveth, as food, or that such things were adapted to the digestive powers of the human stomach! We all know such a conclusion would be incorrect. And to defend flesh-eating, on the ground of eating no blood with it, is equally fallacious; because blood is so incorporated with flesh that it is almost impossible to eat the latter without a considerable portion of the former; indeed, people never eat a particle of flesh, and *would not eat it*, without a large admixture of blood. A piece of flesh deprived of its blood is a mere dry, fibrous, stringy, unsavoury mass, and no one would eat it in preference to a piece of sponge or india-rubber. Who does not know that "roasts," *rare-done*, so as to bleed a little when carved, are considered by modern epicures as the sweetest and daintiest cuts? But this seeming permission gives a decided prohibition to "flesh with blood." Besides, flesh is not a "living thing," nor does it move; it is dead—destitute of vitality; whilst fruits, herbs, and seeds all possess the vitality of vegetable life, and are all full of the elements of nutrition. "*The moving things that live*" are the creeping vines, the waving grains, the branching roots, and the delicious fruits. In brief, the objection to flesh becomes stronger because it is not *dead* or *butchered* flesh, but "*every thing that liveth*," which was to be meat for NOAH and his descendants.

But, admitting that NOAH was *permitted* to eat flesh; do you not see that such an admission, on the principles already stated, involves the idea of his moral degradation; of his incapacity to receive, with benefit, the primeval dietetic law of Paradise? It has been already stated respecting GOD's revelations—however specific his precepts appear—however definite his commandments, still man can, and will, understand every divine revelation only according to his own intellectual, moral, and spiritual state; and therefore, in giving those laws, GOD *adapted* them, on all occasions, to the intellectual and moral condition of the recipient. They were, in many cases, laws of *permission*, just as CHRIST said to the Jews in an after period of their history, "MOSES, because of the hardness of your hearts, gave you a law of divorce,

permitting you to put away your wives, but from the beginning it was not so."

The celebrated SWEDENBORG, in commenting on this Noahic permission, says, "Eating the flesh of animals, considered in itself, is somewhat profane; for the people of the most ancient time never, on any account, ate the flesh of any beast or fowl, but fed solely on grain, especially on bread made of wheat, also on the fruits of trees, on pulse, on milk, and what is produced from milk, as butter, etc. To kill animals and to eat their flesh, was to them unlawful, and seemed as something bestial; they were content with the uses and services which they yielded, as appears from Gen. i, 29; but in succeeding times, when man began to grow fierce as a wild beast, yea, much fiercer, then first they began to kill animals, and to eat their flesh; and whereas man's nature and quality became of such a sort, therefore, the killing and eating of animals was *permitted*, and *at this day also it is permitted*, and, so far as man can do it conscientiously, so far (to him individually) it is lawful."

Another fact is worthy of notice; with this *permission* to NOAH and his posterity to eat flesh-meat, it is for the first time recorded in the Bible, "The fear and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that creepeth upon the earth, and upon all the fishes of the sea." And have they not all had abundant cause to "*fear and dread*" their human enemy? Man has outstripped the fiercest of them all in ferocity; he has fed on the mangled carcasses of the slain; he has buried the dead in his own living stomach, and a resurrection of evils has succeeded that has filled the earth with diseases and calamities—and fattened it, and made it drunk with human flesh and blood.

We proceed next to examine that part of the Bible which contains the history of the people of Israel, in which there is much recorded that tends to corroborate the Vegetarian principles of diet for which we contend. Among those important laws given by JEHOVAH from Mount Sinai, not merely for the edification of the people of Israel, but for the guidance of generations yet to come, is this: "*Thou shalt not kill.*" If I can succeed in satisfying you that this has any bearing upon the subject of our lecture, or that the great and merciful Lawgiver designed it to be understood as extending to "*the cattle upon a thousand hills*," I shall not fear, in such case, to persuade you that eating flesh-meat constituted no part of the Divine will and economy concerning the house of Israel. But it will perhaps be said, This law is not usually considered as having any relation whatever to the subject of killing animals for the purpose of eating their flesh; that its design was only to prevent the murder of human beings, and to deter man from imbruing his hands in the blood of his brother: and that any interpretation beyond this must be foreign to the intentions of the author. But what certainty have we that not to kill men is the only true and proper sense, literally speaking, in which this law ought to be understood? It is certain

people could not eat flesh without killing, and you will observe the language of the precept is wholly indefinite. "*Thou shalt not kill*"—what? Who has authority or presumption to limit this command to killing men? May I not, with equal reason, believe that its application was benevolently intended to extend to the animal creation? "*The cattle upon a thousand hills are mine*," saith JEHOVAH, and not even a single "*sparrow falleth to the ground without the knowledge of your heavenly Father*." Would not the principles of mercy, and the sympathies of the human heart, lead our judgments to such a conclusion? And can such sympathies be deemed antagonistic to the laws of Him who planted them in our bosoms, and pronounced them "very good"? For my own part, I believe most sincerely that this law was engraven not only on the table of stone on Mount Sinai, but that the *finger of God has written it also on our hearts*, and that, because of this impression, there exists within every one of us, whilst uncorrupted by the contrary customs of the world, a powerful repugnance to killing animals, and a strong aversion to feeding on flesh. Had GOD intended us to live on flesh, he would not have implanted the feeling of commiseration in our bosoms. He always adapts his *means* to his *ends*. He would rather have filled us with unfeeling ferocity—given us hearts incapable of humanity, of sympathy, or mercy, and armed us, as he has armed the hyena or the tiger, with fangs and claws to lacerate and tear, without remorse or compunction, the palpitating limbs of agonizing life.

From the subsequent history of the Israelites, while sojourning in the wilderness, it appears that GOD provided for their support in the most ample and complete manner; he furnished them with manna during the long period of forty years, and all they were required to do was, to go forth and gather it daily. With this food, however, they became dissatisfied, and lusted for *flesh to eat*. When this murmuring and disobedience to the manifested will of JEHOVAH possessed the people: when, in the wickedness of their hearts, they longed to return to the *flesh-pots of Egypt*, and wept for flesh to eat, he permitted them to eat flesh, just as by a law of divorce, he permitted them to put away their wives, because of the hardness of their hearts; and this grant was extended not merely for one day, nor two days, but for a full month: and now mark the consequences resulting from the permissive gratification of the lusting of that disobedient and ungrateful people: "While the flesh was yet between their teeth, ere it was chewed, the judgment of the LORD was against the people, and they were afflicted with a great plague." So fatal, indeed, were the effects of this transgression, that the place where it occurred was subsequently called, "The sepulchre of the lusters." The apostle PAUL, advertent to this lusting among the Israelites, in writing his first epistle to the Corinthians, says, "Now these things were our ensamples, to the intent that we (Christians) should not lust after the evil things (i.e. *flesh-meats*), as they

also lusted." They lusted after *flesh to eat*, and PAUL calls this lusting, a lusting after evil things, and he informs us that the narrative is recorded for an example to Christians, in whatever age of the church they may live, to the intent that they may not, after the ensample of the Israelites, lust for flesh to eat.

In another portion of the Israelitish history, GOD announces to that people that he would bless their *bread* and their *water*, and that, if obedient to his laws, he would take sickness away from the midst of them. A blessing is here pronounced upon *bread* and *water*, but nowhere in the Bible can you put your finger upon language that expresses a blessing either upon flesh food, or upon wine and intoxicating beverages. When, again, as we have seen, it was necessary that provision should be made for supplying the hunger and thirst of the Israelites in the wilderness, and when it would have been as easy for JEHOVAH to have given them flesh, wine, and strong drink, if such articles had been equally adapted for their physical well-being, as it was to furnish them with bread and water, the latter were supplied by miracle, for, "he gave them bread from heaven," and water was brought forth from the rock in Horeb. The other blessing, that is to say, the promised exemption from sickness, may be justly said, as a general thing, to be the natural consequence of the simplicity and nutritive qualities of the Vegetarian diet prescribed and furnished.

The land of promise was represented to the people of Israel as "*a land flowing with milk and honey*"—a land of wheat, barley, figs, pomegranates, grapes, and other rich fruits and vegetable productions, without a single allusion to any kind of flesh-food, or any intimation that the country was particularly adapted to grazing, or fattening cattle for the slaughter-house. The promises made to them as the blessings of their obedience to GOD's laws, were, "the dew of heaven, and the fertility or choicest productions of the earth." The provisions which DAVID received for the support of himself and his 600 followers at Hebron, indicate very decidedly that fruits and farinacea were then the principal, if not the exclusive, articles of diet. The provender supplied consisted of bread and wine, wheat and barley, and the flour of each kind, beans, lentils, parched corn, raisins, summer fruits, dried figs, honey, oil, etc. These appear to have been supplied in quantities sufficient for the requirements of DAVID and his army. The Psalmist says: "The LORD maketh the grass to grow for the cattle, and the green herb for the use of man." SOLOMON says: "The lambs are for thy clothing, and the goats are the price of the field, and thou shalt have goats' milk enough to thy bread, to the bread of thy household, and the maintenance of thy maidens." (Prov. xxvii. 26, 27.) PAUL, the great apostle of the Gentiles, says: "Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" (1 Cor. ix. 7.) And when the Hebrew prophet inquired of JEHOVAH, "Why are these great judgments come upon Israel?" he was answered,

"Because they have defiled my land—they have filled my inheritance with the carcasses of their detestable and abominable things." (Jer. xvi. 18.) "They have eaten swine's flesh and broth of abominable things." Now, the most violent opponents of the Vegetarian system know very well, if they know anything of what is recorded in the Bible, that that sacred book emphatically forbids the use of swine's flesh as food, and yet many of them indulge in its use with an avidity and to an extent, far surpassing that of the degenerate Hebrews in the days of the prophet. The abominable stuff, in all its different forms and modifications, is consumed by persons professing to believe the Bible, in the nineteenth century, almost without an exception, and more especially is it used by those kind of professors who quote the Bible to disprove temperance, Vegetarianism, and any other reform that would be a restraint upon the indulgence of their appetites. You all know very well that in the customary system of cookery, hog's lard constitutes the standard expletive which serves to connect the various ingredients of almost every dish in one greasy union, and no one, acquainted with the human system, doubts but this greasy diet is a principal cause of the prevalence of the *scrofula*. No animal is more filthy in its habits, or more disgusting for its selection of food. Let the eater of swine's flesh contemplate for an instant the customary mode of rearing the domestic swine—let him observe what offal, filth, putridity, scourgings from everything foul and corrupt, constantly enter and swell his diseased carcass. Let him go to the slaughter-house, and see how often the internal organs and the very surface of the vile carcass will be studded with tuberculous formations or *scrofula*, and then let him return to his pork, in the face of these facts, if he chooses. Why is it that the Jews, who, abiding by the swine's flesh prohibitory law of MOSES, though inhabiting almost every climate and country in the civilized world, are yet scarcely ever afflicted with the *scrofula*? Why is it that that disease is never met with among the faithful Hindoos? The answer is, "*They touch not, taste not, handle not, the unclean thing.*"

But, again, the testimony of DANIEL is worthy of our attention. This prophet was carried captive in early life, with the great body of the Jewish people to Babylon. The Babylonian monarch gave directions that a certain number of young men from among the Jewish captives should be selected and educated in order to their becoming a part of his imperial household; they were to be taught the philosophy, literature, manners and customs of the Chaldeans for a period of three years, and during this time the king gave commandment that they should eat of the meat of his table and drink of his wine. Among these Hebrew youths selected, DANIEL was one; but he and a few others of them, desired to be excused from partaking of the king's meat and wine, preferring rather to live on a more simple regimen—on a pure Vegetarian diet, described in the language of the Bible as "*pulse and water.*" It appears their request

was somewhat reluctantly granted by the officer who had them in charge, but the experiment, at the end of the time agreed on, showed that their Vegetarian food was not only more wholesome and nutritive,—"*for their countenances were fairer and fatter in flesh than all those that ate the portion of the king's meat*"—but the narrative proves also, that an habitual conformity to the Vegetarian diet, contributes very essentially to the more full development of the intellectual, moral, and spiritual faculties; for "*in all matters of wisdom and understanding they were found by the king, ten times better than all the magicians, astrologers, and wise men that were in his realm.*"

I have not yet noticed the Mosaic distinction between clean and unclean animals, nor remarked on the various animals said to have been offered in sacrifice in the religious rites of the Jews.\* The character of the people, however, was fully understood by the GREAT LAWGIVER, and knowing their carnal nature and degeneracy, they are generally believed to have been permitted to eat the flesh of the clean, but restrained by the law distinguishing the clean from the unclean animals, from making use of the worst kinds, or those which are the most unwholesome. The law of adaptation was applicable to all their offerings and sacrifices.

The institution of sacrifices, like the habit of flesh-eating, was not of Divine appointment. It was an institution adapted to the degraded condition of the people. They had been so long accustomed to beholding the idolatrous ceremonies and sacrifices of the Egyptians, that they could not be brought to relinquish rites of that kind at once. Hence sacrifices were permitted. But GOD never required such worship. DAVID says: "Thou desirest not sacrifice, else would I give it; thou delightest not in burnt offerings." The prophet HOSEA says: "JEHOVAH desired mercy and not sacrifice, and the knowledge of GOD, rather than burnt offerings." So by JEREMIAH, "I spake not unto your fathers, nor commanded them, in the day that I brought them out of the land of Egypt, concerning burnt offerings and sacrifices; but this thing I did command them, saying, Obey my voice and I will be your GOD, and ye shall be my people; therefore walk you in the ways that I have commanded you, that it may be well with you." And, to close the subject, the prophet MICAH inquires thus: "Wherewith shall I come before the LORD, and bow myself before the High GOD? Shall I come before him with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousand of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?" To these interrogations he receives for answer from the messenger of JEHOVAH—"He hath showed thee, O man, what is good; and what does the LORD require of thee, but to do justly, and to love

\* My own convictions are that the fruit or milk of the clean animals was allowed to be used for food by this law of distinction, whilst that of the unclean, because of its unfitness for the use of mankind, was prohibited.



mercy, and to walk humbly with thy God?" We are thus informed, that animal sacrifices were not according to the Divine will, but *permitted* because of the degradation and sensualism of those who desired them; and hence it is added, "JEHOVAH gave them statutes that were not good, and judgments by which they ought not to live"; that is to say, he *permitted* these religious ceremonies and rites because of the hardness of their hearts, or in adaptation to their low mental and moral condition.

Shortly after the commencement of the Christian dispensation, the apostles, elders, and disciples, held a council in Jerusalem, and issued a decree to the Gentile churches, declaring: "It seemed good to the Holy Spirit and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled."

PAUL was a member of this primitive convention, and took an active part in this council, and was afterwards one of those deputed by its authority to deliver the decree to the churches. He accepted this delegated duty, visited many of the Gentile churches and converts, and his interpretation of the decree is remarkable. "*It is good,*" says he, "*not to eat flesh and not to drink wine.*" Did this distinguished apostle of the Gentiles not understand the will of the council? Did he misrepresent the sentiments of this primitive Christian assembly? Such a charge was never brought against him.

But it will, perhaps, be said, JESUS CHRIST ate flesh and fish. I hesitate not to say it cannot be proved from the whole record of the Bible that he ever tasted either. True it is, he fed a multitude of five thousand with five barley loaves and two small fishes. But the question arises, what were those fishes? PARKHURST, in his *Greek Lexicon*, on the word *Opsarion*, the term translated "fishes" (John xxi, 9), says, "It seems not very natural to understand this word as signifying fish; it means some other kind of provision usually eaten with bread." PARKHURST was no Vegetarian, but a distinguished linguist, and he says *Opsarion* does not signify fish. Again, JAMES and JOHN were fishermen, and yet we are informed by the eminent CALMET, "they never ate either fish, flesh, or fowl."

Many opponents of Vegetarian views and practice appeal to PETER's vision as an evidence that killing animals and eating their flesh is sanctioned by the Christian Scriptures, and especially by that vision. It is recorded that the language addressed to PETER on that occasion was, "*Rise, PETER, kill and eat.*" Now, I would ask—If PETER was in this manner directed to kill and eat the flesh of animals, and other reptile existences, such as were exhibited before him, did he obey and follow the instruction? He certainly did not; for, after being let down before him three times in succession, he expressly says, "*they were all drawn up again into heaven.*" How did PETER himself understand this vision? "Of a truth," says he, "I perceive that GOD is no respecter of persons;

but that in every nation (Jew or Gentile), he that feareth him and worketh righteousness, is accepted with him." Thus PETER learned from the vision, as he himself says, "*not to call any man common or unclean,*" even though a Gentile. He was taught to look on the animal appearances displayed before him in the vision, as representatives of the Gentile nations. Now, in common with other Jews, PETER had been educated in the Jewish traditions, and had imbibed all the prejudices against the Gentiles, which at that time obtained every where in Judea; but by this vision his prejudices were shown to be contrary to the Divine will, and were accordingly corrected by this vision; for, afterwards, he no longer refused, as he had before this done, to go and preach to the Gentile, and to *consecrate*, and *sacramentally* eat with men that were uncircumcised—GOD having by this vision taught him so to do. Thus it is very evident the Apostle PETER did not receive any instruction from this vision respecting killing cattle, or eating the flesh of butchered animals. The proper rendering of the command to PETER is—"*Rise, PETER, consecrate and eat.*" Indeed, I am fully persuaded that the Bible, rightly interpreted, does not give the least authority to its believers to eat either fish, flesh, or fowl.

But, notwithstanding all this, who are they who for the most part appeal to the Bible for a sanction to feed on the bodies of animals? Are they persons that are honestly seeking after a knowledge of truth that they may be guided by its precepts in their dietetic habits? Or are they not more frequently those who eat flesh, *because they like it*, and therefore refer to the permissive Bible laws to justify themselves in so doing? Is it not a strange moral hallucination that arrays a *permission* to do one thing against a *command* to do the contrary. Those who prefer such a course may easily find, by a careful examination of their Bibles, a plausible plea not only for flesh-eating, but for wine drinking, wars, divorce, polygamy, and almost every other evil that has been permitted for the hardness of men's hearts. Let it be borne in mind, that the same view of Bible doctrine which justifies the flesh-eater in his habits, justifies the inebriate in his drunkenness, the Mormon in his multiplicity of wives, and the warrior in his bloody and destructive profession.

The principles of Vegetarianism are sustained not merely by a rational view of the Bible, but by history, chemistry, anatomy, physiology, and various other sciences. We should never forget that the Bible is a religious book, and intended to teach religious doctrines. In giving the Bible to man, the object of the Divine Being was to teach the world religious truth. It would be unreasonable, therefore, to look for the principles of chemistry, or the facts of comparative anatomy, or the doctrines of physiology, in the Bible. It is equally unreasonable to look for a full development of the principles of Dietetic Reform in a book intended primarily to teach religion. No one expects to find the peculiar doctrines of religion in a treatise on mathematics,

or philosophy. If such had been its nature, the Bible would have been consulted rather as a test book of natural science, than as a guide to eternal life.

The Bible inculcates a relinquishment of every thing that is in any way detrimental to man's physical, intellectual, moral, and spiritual welfare, and that because religion and science will always agree when their respective principles are rightly understood.

If man, in his first and highest condition in Eden, was strictly Vegetarian in his diet, he was so in accordance with the Divine appointment; his physical organization proves him to have been *adapted* by creation to sustain his bodily powers in the highest degree of perfection by a fruit and farinaceous regimen; and the legitimate and logical inference deducible from these premises is, that to regain the condition which he has lost, he must return to the order from which by transgression he has fallen. He must become a practical Vegetarian. Understand me not amiss—I am not contending that Vegetarianism is religion, or that it is everything requisite to restore man to his original perfection. It is but a *means* to an *end*; yet it is an important means, nor is it less so when contemplated in the light of religious truth. For nearly half a century I have practised Vegetarianism, and been accustomed to view the subject both in its scientific and religious aspect, and have become strongly, I may say thoroughly, impressed with the superiority of the dietetic law of Paradise, and with the immutability of the Divine Being. I am persuaded his laws are unchangeable, and that a departure from their guidance now deprives the transgressor of the true enjoyment of life, as certainly as it did when it expelled man from Paradise. It is nothing but this continual disobedience to the

physical, moral, and spiritual laws of God, which prevents man from regaining that happy state which the word Paradise expresses; and from observation and experience I am satisfied that the use of the flesh of animals, and that of intoxicating beverages, are two of the greatest obstacles in the way of enlightening and spiritualizing humanity, and of bringing the whole brotherhood of man under the sanctifying influences of the gospel of CHRIST.

Alderman HARVEY expressed the great pleasure he had experienced in listening to the able and conclusive lecture just delivered, especially in relation to its meeting so completely the objections commonly urged against Vegetarianism from Scripture, and concluded by moving a vote of thanks to the lecturer.

Mr. J. E. NELSON begged to second the vote of thanks, and remarked that he almost invariably advocated Vegetarianism apart from any scriptural references, from a knowledge of the various conflicting opinions entertained as to its teachings; but he rejoiced to find, from the interesting and instructive lecture they had heard, that all these difficulties were capable of a satisfactory solution.

The CHAIRMAN intimated that if any persons had any inquiry to make, or objection to urge against the positions advanced by the lecturer, they were now at liberty to state such, and he had no doubt the lecturer would have great pleasure in replying to them, so far as the time would allow of this.

No objections being offered, the Chairman submitted the proposition of a vote of thanks to the lecturer, and this being adopted by acclamation, Mr. METCALFE briefly acknowledged the compliment, and the proceedings terminated.

## LECTURE ON VEGETARIANISM.

ON Thursday evening, February 14th, the second of a series of lectures was delivered by JAMES GASKILL, Esq., in the Mechanics' Institution, Manchester. Dr. METCALFE, of Philadelphia, occupied the chair.

Mr. GASKILL having given a brief explanation of the process of the assimilation of food to the human system, proceeded to state that man could obtain every element that was necessary for the sustentation of his organism in the most perfect state of health, and enjoy the greatest possible happiness, by living upon a diet of fruits, roots, grain, and vegetables. All animals derived their sustenance, commencing with the smallest microscopic animalcula, to the largest organised being, from the vegetable kingdom. Their first elements were derived from it, and no animals could exist without the elementary principles of vegetables in their food. A man, therefore, that ate animal food in all its varieties, could have only the same elements as he, the lecturer, ate to his dinner without touching flesh. The animal organism had no power to create new elements in its body.

Neither the hog, nor the ox, nor the sheep, nor any other animal had power to *create* a single element; all that they had power to do was to destroy, or overcome the natural affinities and arrangement of the particles of their food, by separating various elements into their original component parts, and thus prepare those elements for the sustenance of their bodies, in the way which their peculiar nature required. Hence, as no additional element was derived from flesh, the Vegetarian had an advantage over the flesh-eater, because his food was not derived at "*second-hand*," but direct from nature. It was a fallacy to say that man could get a more nourishing diet from flesh. In many instances flesh was not so nourishing by far. This was proved by reference to a diagram, showing the relative nutritive properties of various kinds of vegetable and flesh-food. That kind of nutriment was best, and the cheapest, which best sustained the health; these excellencies were to be found in a well-regulated Vegetarian regimen. To support the human system healthily, one-fifth of the food should supply venous and muscular power, the remaining

four-fifths went to support combustion, or heat in the body. Man had only the power to *appropriate* food, not to make any new element. It had been said man was a gas fixer, and truly so. Mr. GASKILL, by means of a diagram, showed that the gaseous or elementary composition of various kinds of flesh, blood, and grain, were the same. Chemistry could detect but little difference. The economical argument was developed, and a variety of figures quoted, showing that most kinds of grain exceeded flesh in nutritive value.

It was agreed by all that man began the world on vegetable diet. But had the constitution of man changed since then? Where was the proof? Human nature, so far as its elements were concerned, he believed, were precisely the same now as ever. One part of the animal organization might predominate in this or that locality, but its components parts were—we have no evidence to prove the contrary—unaltered. If man could, then, live without flesh at the first, he could do so now; for that which was the natural and best food of man at the beginning was still the best, natural, and most appropriate.

The question was, could we, in this country, subsist on a vegetable diet, consistently with the highest and best welfare of our nature? and would not the happiness of mankind be thereby greatly increased?

It was absurd to point to the polar regions, as if that settled the question. How people got there was what he had not to do with.

Mr. GASKILL then adduced a variety of figures, showing the harmony of Vegetarianism with agricultural and other economy, and the readier digestibility of vegetable than flesh food, though the latter possessed stimulating and febrile properties. LIEBIG had proved the nutritive constituents of flesh as being identical with those of vegetables, and, consequently, the eater of flesh got his nutrition *second-hand*, which was absurd, because we had an abundant supply of nature's products from which to select the best and most agreeable kind of food.

Flesh was an inferior article of diet, very expensive and wasteful. The bones, for instance, were purchased for sevenpence or eightpence per pound, and then sold weight for weight for sand. Much was yet to be learned in relation to diet, and as the people began to appreciate the importance of the subject, the closer would they find this question of dietetic reform allied with their highest and best good. His remarks might, perhaps, lead some to examine the subject for themselves.

A short and interesting discussion ensued, and at the close a vote of thanks was passed unanimously, thanking Mr. GASKILL for his interesting and instructive lecture.

### LEEDS VEGETARIAN ASSOCIATION MEETING.

ON Monday evening, February 18th, an excellent Meeting was held in the Temperance Hall, Princess Street. This was the second meeting held in this room during the winter, and it was evident that the interest excited by the first had not diminished. The chair was taken by Mr. J. ANDREW, Jun., Secretary of the Association.

The CHAIRMAN spoke at some length on the various aspects of the question. The scientific argument was enforced by several plain and familiar illustrations, and abstinence from flesh as food was urged on the score of health, and as a matter of economy. The objections drawn from Scripture were noticed, and shown to proceed from ignorance or oversight of several very important principles.

### GLASGOW VEGETARIAN ASSOCIATION MEETING.

THE usual Monthly Meeting of the Association was held on Tuesday evening, March 4th, at MILNER'S Temperance Hotel, when an essay was read by Mr. JAMES MENZIES, having special reference to some objections to Vegetarianism, advanced at the last Meeting, which it treated in a clever and effective manner.

After the reading of the paper, the Chairman invited the expression of opinions on the subjects treated, by the members present, when,

Mr. GEMMILL said, he was inclined to think

Excellent testimonies and valuable remarks were offered by Mr. PICKLES, Mr. PERKIN, Mr. RAWNSLEY, and Mr. HIGSON, from which it was made very clear to all present that the flesh of animals as food is not necessary for the performance of hard work; and that a Vegetarian who is acquainted with, and observes the laws of health in other respects, possesses not a few advantages over those who practise a mixed diet.

Several objections were urged by two or three of the audience as the meeting proceeded, to which replies were given by the Chairman and speakers. The meeting appeared to produce a very favourable impression.

the mixed-diet people had an advantage over the Vegetarians. They not only got the rich plastic materials which flesh-meat was allowed to contain, but they had also the run of the vegetable world to secure what might be wanting in the flesh; whilst, also, they had the benefit of its tonic properties, of which the Vegetarian diet was deficient. He referred to Dr. STRANG'S statistics of the city of Glasgow, which established the fact that the rate of health and mortality was more favourable in those districts where the largest consumption of flesh-meat food took place, as compared with the poorer districts of the city, where the consumption was extremely limited.

Mr. PATERSON submitted that the comparison was altogether an unfair one, as between the richer classes, with their higher degree of intelligence, their advantage of residence in the most salubrious localities, and many other advantages which did not require to be enumerated, and the very lowest of the labouring classes, who inhabited the wynds, and were extremely ignorant, especially in matters of diet and hygiene. He could speak from an experience of seven or eight years of the Vegetarian practice, and pretty extensive observation of the results of the practice in others, and he had never known a case where the person had not derived benefit from the change to a Vegetarian diet. As a working man he found that he could perform the greatest amount of labour, without inconvenience or fatigue, on vegetable diet, and that of the simplest kind. His recollection extended back over a period of about forty years; and looking back to the period when he was residing under the parental roof in his native village, he might state that the population was at that time composed principally of agricultural labourers and weavers; that their earnings were limited, and their food consisted of oatmeal and potatoes. There was not a butcher's shop in the place. A butcher's cart, from a town sixteen miles distant, used to visit the place occasionally, but the only parties who could afford to patronise it were the parish minister, and the factor, or land agent. The health of the village was excellent, and the place was noted for the number of children reared in it. There was only a single doctor in it, and he was so poor, from want of employ-

ment, that he died a pauper on the parish funds. He remembered the good woman that lived next door to his father's house. She was then about sixty years of age, but so stout and robust that she went about among frost and snow, without either shoes or stockings, doing the washings, and attending to the other wants of her grown-up family of thirteen boys and girls. This woman, and her children, lived on the common fare of the place. The circumstances of that village were now much the same, with respect to the character and extent of the population. But there were now three butchers' shops in it, the proprietors of which were able to maintain their families in a style of comfort and respectability from the profits of the trade. In connection with this fact, he begged also to mention that there were now two doctors in the place, who were also prosperous, and maintained their families in comparative affluence; he could not, therefore, avoid the inference that a considerable change must have occurred both in the habits and the health of the population of his native village, and he left the parties present to draw their own conclusions from what he had stated.

The discussion was continued with sustained interest till an advanced period of the evening, and at the close, and before the meeting broke up, the necessary arrangements were made for a dinner party amongst the members of the Association, to be held in MILNER'S Hotel, on the first Saturday of April.

## LOCAL OPERATIONS AND INTELLIGENCE.

### VEGETARIAN SOCIETY.

*Prize Essays.*—We are still unable to announce the full particulars respecting the *Prize Essays*, but trust that these will be prepared for publication by the May number of the *Messenger*.

JOHN ANDREW, Jun., *Secretary*.

### BILSTON.

*Vegetarian Lecture.*—Mr. W. G. WARD, President of the Birmingham Vegetarian Association, delivered an interesting lecture on the food of man in relation to intellectual, moral, and spiritual claims, at the Mechanics' Institution, on Tuesday evening, March 11th. EDWIN LEWIS, Esq., occupied the chair. The audience was numerous and respectable, and the lecture favourably received by them, with the exception of one person, whose opposition was, to use the expression of the Chairman, completely "annihilated." The Chairman was so favourably influenced by the lecture, that he expressed his intention of purchasing some works on the subject and trying Vegetarianism himself.

C. R. K.

### BIRMINGHAM.

*Annual Meeting of the Association.*—Our annual meeting is postponed until the last week in March, owing to several circumstances requiring attention, but we hope then to add to

the strength of our organization by the introduction of true men and influential members.

C. R. K.

### BRADFORD.

*Public Meeting.*—On Monday evening, March 10th, a meeting in advocacy of the Vegetarian movement was held in the Temperance Hall, Southgate, when Mr. JOHN ANDREW, Jun. of Leeds, presided, and opened the proceedings, by noticing some of the most important arguments in favour of Vegetarianism. Valuable testimonies, and earnest addresses, were given by Mr. J. PICKLES, Mr. J. RAWNSLEY, and Mr. R. TOPHAM, of Leeds. The audience was small, but exceedingly attentive. The superiority of a Vegetarian over a mixed diet was clearly established. The practicability and advantages of the system were dwelt upon, and the working classes were urged to study the laws of health and the healthiest and most economical mode of living.

J. A. J.

### CRAWSHAWBOOTH.

*Operations.*—We continue our operations in this neighbourhood, which have been successful in attracting attention to our system, and have had two private meetings of the Association, one of which was addressed by Mr. JAMES LORD, and the other by Mr. W. CHALK. At the second meeting, an interesting discussion followed the address, on the use of butter, and

the utility of using drinks during the time of eating. We are glad to learn that our efforts have been followed by an increased number of persons adopting our practice of diet, and we hope to demonstrate its advantages, not only from reason, but also from the experience of a large number of adherents of all trades and professions. We, also, expect shortly to introduce the question to the inhabitants of Bacup, in the form of a lecture before the Mechanics' Institution. W. H.

## EDINBURGH.

*Friendly Visit.*—We have had a visit from two persons who were present at Mr. SIMPSON'S lecture at Kirkcaldy, one of whom has adopted Vegetarianism, "out and out." He has never tasted milk, butter, eggs, fish, flesh, or fowl since, and is doing better now than ever he did in his life. The other person tried it for some time, but gave way for family reasons; he has, however, great faith in the system.

*Association Monthly Meeting.*—On Wednesday evening, March 5th, we held our regular monthly meeting, Mr. SHIELDS in the chair, when Mr. J. RENTON read and criticised an article on "Common Cookery" in *Household Words*; several of the members followed with remarks on the same subject. We had a very respectable and attentive audience.

*Distribution of Tracts, etc.*—As the fine weather comes on, we intend to have a regular campaign with tracts, and have already disposed of several dozens of the *Penny Cookery*, and about fifty tracts.—We have two families making a trial of the system. J. R.

## HULL.

*Circulation of Vegetarian Works.*—We continue to distribute tract matter, and to lend copies of *Fruits and Farinacea*, and *The Science of Human Life*, and more books are anxiously inquired after for loans. A small library of books on the Vegetarian system would be very acceptable. Between forty and fifty persons are trying the practice. Our friends adhere to their principles, and use all their influence in their advocacy in the private circle. T. D. H.

## LEEDS.

*Vegetarian Meetings.*—A meeting in connection with our Association was held at Woodhouse, January 23rd, which was but thinly attended. Mr. J. ANDREW, Jun., presided, and addressed the meeting at some length, being followed by other members of the Association, after which an interesting conversation took place on several topics. Two inquirers expressed regret that more persons were not present. A very useful impression was produced.—A second meeting was held in the Temperance Hall, Princess Street, on Monday, Feb. 18th, and from the interest manifested, no doubt produced a good impression. Mr. J. ANDREW, Jun., presided, and addressed the meeting at some length, being followed by other members of the Association. A brief report of the proceedings will be found in the present number of the *Messenger*.

*Vegetarian Meeting.*—A meeting was held in the Temperance Room, East Street, Leeds, on Monday evening, March 17th, which was of a pleasing and satisfactory character. After a melody had been given out and sung by Mr. J. PICKLES, Mr. J. ANDREW, Jun., related how he was led to think favourably of the Vegetarian practice, some years ago, and what circumstances had led to his adoption of the system. After upwards of four years' experience he could speak very decidedly in favour of its superiority over the mixed diet mode of living. The advantage of making oatmeal and brown bread a portion of the diet, and other practical remarks were urged. Very decided and unequivocal testimonies were given by Mr. HIGSON, Mr. AINSLEY, Mr. JOWETT, Mr. G. PERKIN, and Mr. J. PICKLES. Before the close of the meeting one of the oldest reformed characters in Leeds, Mr. WM. NELSON, spoke in very favourable terms of the system, which he thought had been ably set forth, and urged it upon the adoption of those present. J. A. J.

## MANCHESTER.

*Vegetarian Lectures.*—The Annual Soirée of the Manchester and Salford Vegetarian Association, noticed in the *Messenger* for February, is being followed by a course of six lectures, several of which have already been delivered. Short reports of two of these, by the Secretary of the Vegetarian Society, January 31st, and by Mr. J. GASKILL, February 14th, and a full report of that by the Rev. W. METCALFE, February 28th, will be found in the present and preceding numbers of the *Messenger*. The President of the Vegetarian Society, also, delivered a lecture on the Natural and Best Food of Man, on the 13th of March. All these lectures have been given in the Mechanics' Institute, but have not, from one cause or other, been very numerously attended. J. B.

## NEWCASTLE.

*Distribution of Vegetarian Works.*—I have received from the President a very handsome present of books, comprising *Fruits and Farinacea*, *Science of Human Life*, *Hydrophy for the People*, and several volumes of the *Messenger*. A complete set of these works has been presented to the Juvenile Library of the Church of the Divine Unity in this town, another set for the St. Nicholas Reading Room, and a third to the Wide Open Institution. Other copies I have in circulation, and they are read very greedily. Altogether, our prospects are bright. J. M.

## NORTON.

*Loan Library.*—Circulars announcing my offer to lend for perusal, works advocating total abstinence from the flesh of animals as food, etc., have been distributed in this neighbourhood. Amongst the works are, the *Messenger*, *Science of Human Life*, *Philosophy of Sacred History*, *Fruits and Farinacea*, *Journal of Health*, *Vegetarian Cookery*, *Hydrophy for the People*, Dr. ALCOTT'S *Vegetable Diet*, etc., which I hope will prove abundantly useful. J. H. L.



VEGETARIAN LECTURE IN MANCHESTER.

ON Thursday evening, March 13th, JAS. SIMPSON, Esq, President of the Vegetarian Society, delivered an able and argumentative Lecture, on "Dietetic Reform," in the Mechanics' Institution, Cooper Street. Mr. Alderman HARVEY, President of the Manchester and Salford Vegetarian Association, occupied the chair, and introduced the lecturer as follows:—

I very much regret that our gathering this evening is not larger, because I think the subject that will engage the attention of the audience is of a most interesting character, and deserving of the most serious consideration. I wished to have seen a great number of strange faces; but in looking over the audience, I see many who need not be told what is the proper food of man, or that the greatest amount of happiness is to be procured by living according to natural order. I wish we had had many strangers here, because the truths to be propounded must, if properly considered, make a very deep impression upon the mind. It is not what we read, or what we hear, but what we remember, that makes us wise; it is not what we eat, but what we digest, that makes us stout and healthy; and it would be a mark, I think, of improvement, if people would learn to think more as to the course they ought to adopt in their mode of living. Many people live as they do, because it was the custom of their forefathers; hence, we see many absurd customs prevail in the world, and if they were abrogated altogether, it would be better for mankind generally. For instance, in China, they cripple the foot by putting it into a small shoe. The ladies, in this country, very inappropriately, lace themselves very tightly, thinking to mend God's beautiful structure by reducing and rounding their waists, instead of leaving them of the shape they were designed. Thus, we are never satisfied. I remember the time when it was deemed right that ladies should wear high-heeled shoes, and all the force of the foot was thrust to the end of the shoe, crippling the foot in that manner. Well, we have many customs of a like character, even yet, both with regard to our dress and food. We have been entertaining the notion that intoxicating drinks were absolutely necessary to build up the structure of our frames; but now chemical facts have demonstrated that they are altogether unnecessary. Now with regard to our food—it is supposed that the flesh of animals contains a peculiar and greater amount of nutriment than can be derived from vegetables, or fruits, or grain. Well, but chemistry has latterly demonstrated that you can have a much greater amount of those elements that will build up the bodily health from grain, fruits, and vegetables, than you can possibly derive from the flesh of animals. Still people go on living in the same manner as they have heretofore done; and, although we may be told again and again that many things we do are highly improper, we still continue living contrary to what God and nature have designed.

I need not go on attempting to enumerate the great mistakes that mankind, from time to time, make, not only with regard to their food, but with regard to the ventilation and drainage of their dwellings, and all such matters that, in the whole, are really very important to prolong life. Yet, I repeat, the fact is before us, that people will go on, from time to time, transgressing nature's laws, and bringing upon themselves premature death, and often a great deal of dire distress and manifold injury, not only to themselves, but to their families. I should like to see a different course pursued by men; for though much progress has been made in science, there is much to be done in this personal reform referred to, before man can be blessed, and can derive those benefits from proper instruction that are within his reach. I will not, however, trespass upon your time by making any further observations; but introduce to you Mr. SIMPSON, who will deliver a lecture to you this evening; and who, having made the subject his special study, will be prepared, I am confident, to advance such truths to you as will cause all, not only to think deeply, but, perhaps, to change the practices that some may have been accustomed hitherto to pursue. With these observations, brief as they are, and not in much order, I shall now call upon Mr. SIMPSON to address you. (Applause.)

Mr. SIMPSON, on rising, was greeted with applause.\* He said,

Mr. Chairman, Ladies, and Gentlemen—My original object in acceding to the wishes of the committee of the Manchester and Salford Vegetarian Association, making arrangements for these lectures, was, to have addressed you on some specific arguments, pertaining to Vegetarianism, taking one or two leading characteristics of the system only, and inviting your especial attention to them. I find, however, on becoming aware of the matter already presented in these lectures since their commencement that I shall do better, on this occasion, in addressing myself more generally to the subject; and, in short, in following just such a course of argument as I had occasion to do recently in addressing a very large audience in London upon this question; and as, more recently, I have addressed an audience in Lancashire. I trust, in this way, to make the lecture more useful than it would otherwise be; and though, naturally enough, a general treatment of this question might best have been placed at the beginning of the course, or might have been given last, as a sort of summary of the arguments of Vegetarianism; if what I say to-night comes across what any of you have heard on previous occasions, I beg, as the lectures are not pre-arranged at all, that you, in your own discretion, will set the matter right, and so arrange the

\* We regret that we are compelled, for want of space, to present the lecture in two parts, as to have given it in a condensed form would much have impaired its force.

whole as to derive the best impression from it.

The subject of my lecture to-night is Dietetic Reform, more especially in relation to abstinence from the flesh of animals as food, and incidentally from alcoholic beverages as drinks; and in the course of its treatment, I propose to carry along with all I say an inquiry as to what is the natural and best food of man. I propose to compare the system of Vegetarianism and the mixed-diet practice of living; and to present evidence in such a way as to enable my audience to judge for themselves which is the best system to be followed out.

The full treatment of this subject is much more comprehensive than it would appear to a stranger. In coming here to-night, a stranger would have the impression that very little indeed could be said upon such a subject as this. The truth, however, is, that it is exceedingly difficult to condense within the space of one lecture the many facts and truths connected with the Vegetarian system. Why, sir, you have to refer in its treatment to sacred history, to natural history, to social history, and to a long series of scientific facts; and arguments pertaining to this system are deducible from all these heads of subjects. There is, indeed, matter for five or six lectures, if the subject were completely elaborated; and what I would therefore caution you against, to begin with, is that this lecture can be anything more than popular and suggestive; it does not profess to exhaust the subject, but merely to refer to it in a consecutive series of arguments. I would have it lead to study in those who hear me, who have not previously inquired into the subject; and as all men are rarely in the habit of reasoning upon external practice, and least of all, perhaps, upon diet, I trust that this study, commenced to-night with any stranger here, will thus be made most profitable.

If you ask men, "What is the natural and best food of man?" they immediately array, in reply, popular impressions, and tell you at once that "custom proves what is best." Customs, however, when we look to the world's history, are very curious, and very variable. It is not what we in England do,—it is not what the people in London do, in dietetic practice—it is not what they do in Manchester—nay, it is not what they do in Ireland, or Scotland, or Great Britain generally—but if you want to study custom, you must take the dietetic practices of the whole family of mankind, and then you have a most singular array of them. You find that the great majority of the people of the earth live mainly upon grain and vegetable products; you find that the minority only are consumers of the flesh of animals. You find whole nations living from generation to generation without ever tasting the flesh of animals. You find the hard work of the world done in ancient times, and in modern times as well, without flesh as food, except in accidental circumstances. If you look to an article in the *Penny Cyclopædia*, published several years ago, you will be quite surprised to find that the breadth of the

population of the earth live upon grain and rice; grain, indeed—as rye, and wheat, and other such substances—is truly the "staff of life." And then, when you come to ask what is best, why popular feeling ranges itself again, and you have as varied replies as you have varied customs on the earth. The Englishman cannot get beyond the *ne plus ultra* of his system of diet—roast beef and plum pudding. The Frenchman's *ne plus ultra*, however, embraces frogs and snails, and other such delicacies; and I am not sure that they are not now going to set a fashion of eating horse-flesh in Paris, for you have some of the most prominent scientific men called upon to pronounce that this meat is not only good for food, but exceedingly palatable. A similar fashion in the consumption of horse-flesh was attempted to be set, four or five years since, in Berlin, but with only a very uncertain success; but the nobility and persons of distinction there, in great numbers, sat down to banquets where every preparation of flesh was from the horse, and gave the new fashion all the *eclat* they possibly could, by way of inducing the custom of eating horse-flesh amongst the people of Berlin. There is, indeed, in Brussels, a "horse-slaughterer to the king," who does provide and sell regularly the flesh of horses. And we, too, have certainly our licensed horse-slaughterers, as you know, in England, though they do not, except secretly, provide anything from their knackers' yards for the food of man; though in the recent inquiry as to the adulteration of food, you find that an amazing number of horses' tongues, somehow or other, do get consumed in this way in sausages.

Looking at the dietetic practice of the world in this broad way, we find that men eat almost everything, from the ant to the elephant. The Chinaman is not satisfied with the things that are eaten in other countries, for he takes cats and dogs. The savage eats all sorts; he eats various filthy kinds of food, as you will say; he eats even the groogroo worm, and some eat ants and certain kinds of vermin. The Carib, again, eats human flesh. The Araucanian Indian, in close proximity to the Carib, subsists upon vegetable products, and his morally-developed brain, as well as his conduct, is an example for notice and imitation to the rest of the civilized world. The Japanese and other nations live entirely without the flesh of animals as food, and even abstain from milk and other such substances.

Now, in all these varied dietetic practices of the world, there is never any doubt whatever, on the part of those who carry them out, as to the custom of each being the best of all to be followed. "What we do is best," is the common language of all the people of the earth. And it is exceedingly difficult to change people's notions about their practices. Change of opinion is ever disagreeable, but change of practice is still more difficult. We have one of the oldest and most forcible anecdotes illustrating this. HERODOTUS tells us that, when the Greeks conquered the Callatii, a people of India, they wanted them to introduce the Greek custom of

disposing of their dead parents. They saw these Callatii following a very shocking practice, and they thought that the decencies of Greek burial were the best; they therefore wished CYRUS to force these people to burn their dead parents as they did; but the poor Callatii yelled with horror at the inhuman proposition. And what do you think they did with their dead parents? They were in the habit of eating instead of burning them! Horror is conjured up in the minds of people when they have to change custom in this way. We used formerly to persecute people who attempted to introduce new customs. If you look into that beautiful book, *The Martyrs of Science*, by Sir DAVID BREWSTER, you will find there is a long line of persons who have been persecuted for promulgating new truths, and especially have those had a task who have attempted to change the practices of men. CO-PERNICUS discovered that the earth turned round the sun, and, if he had not died very soon after that discovery was promulgated, he would no doubt have been persecuted; for GALILEO, following him and making known this discovery to the world, was brought before the Inquisition, and, on his bended knees, had to confess before his tyrants that what he said was false, and that the sun turned round the earth and not the earth round the sun, as it was comfortable and customary to believe in those old times. Why, HARVEY, the great discoverer of the circulation of the blood, was hooted out of society. The ban of his profession and of society was upon him, and he died poor and ruined in practice, and an outcast; but still we know now that the blood did circulate, does to-day; and this discovery, though said not to have been adopted by any man in his time above forty years of age, was still one of the grand discoveries of medical science.

The force of ridicule, though, is the most that we now apply to new things. We do not persecute either with the boot or the rack as we once did, and there is no harm, you will say, in a little ridicule. For my part, nobody, I think, in promulgating new theories to the world, should take the least exception to the loud laugh. "Laugh and grow fat," says the proverb, and there may be no harm, I apprehend, from a little sarcasm being directed against what is new, because people are led at the same time to notice what is ridiculed, and those who laugh loudest, to begin with, generally reason a little afterwards. I think it is a bad system, in short, that won't bear the laugh, and the sooner it is put out of the way the better. Indeed, bearing the laugh is a modern feature in our education. I am not quite sure, that in this world of ours, we are fit to meet with the evil things we encounter, if we cannot do two things; first, say "No!" to prevailing custom when we find custom is wrong; and next, have the moral courage to stand the laugh for our sincerity. (Applause.)

We, therefore, accept the wit of *Punch* upon this dietetic question, who says we "cannot say grace before meat." We accept his wit when he makes the turnip, the carrot, the onion, and the potato dance together as the "original Vegeta-

rians." We will bear the wit of the world when they say we are "large eaters of cabbage," even though our meat-eating friends eat far more cabbage than Vegetarians do. We laugh with those who please to laugh, when we are called "benevolent enthusiasts"; when we are called "green," and "easily seen through," because we know that we can afford to laugh better than anybody on the other side of the question, and because we happen to have numbers of persons in the ranks of Vegetarianism to-day, who used to be amongst the loudest laughers to be found against it. The German proverb says, "He who laughs last, laughs best"; or, as we say, "Let him laugh who wins"; and thus, I say again, we can afford to meet the ridicule of the world, and are none the worse for the fun men try to put upon us.

The best food of man is, no doubt, that which is most natural. A man's preferences for food must agree with his nature, if he can ascertain what his real nature is; but, unfortunately, customs come to make a sort of second nature with us, and we have to study the normal condition of man under great difficulties through the force of these customs. The "natural state," even to begin with, is mistaken, and the savage state is substituted in men's minds for it. POPE is right when he says the savage state is not the natural state. He says:

"Nor think in Nature's state they blindly trod;  
The state of Nature was the reign of God."

And so I say; the natural state is the state of order in which man was first created, and not a savage state, which is as much removed from order as our most artificial life.

The history of diet is truly interesting in several aspects. The earliest records pertaining to diet are found in the sacred Scriptures. We find that Man as he came forth from the hands of the Deity, had "the herb bearing seed, and the fruit tree yielding fruit," prescribed as his diet. The majority of mankind have ever lived more or less in these leading characteristics, from two-thirds to three-fourths of the people of the whole earth living in the main features of their diet to-day, and in all time, in this way. The poets, as OVID, and THOMPSON, and others, have described the delights and peacefulness of this earlier and primitive period in the history of man, and you find it frequently referred to as a feature of the history of the past, and in relation to the hopes of the future, whenever mind and morals, having gained the ascendancy, shall have realized a better state of things than now prevails. The consumption of the flesh of animals, we know, followed this earliest period of the world's history. Man fell from his first estate, and violence came to cover the earth, we read, and with it, most probably, the consumption of flesh; and then, after the flood, we have, as is commonly and popularly understood, a direct permission to consume the flesh of animals as food. There is a great question, however, involved in the inquiry, "Was man re-constituted after the flood,—was his nature changed to be different from what it was made when 'the herb bearing seed and the fruit tree yielding fruit' were his prescribed diet

—or was he merely permitted to depart from that appointed order?" To admit that it was changed, is to say that the Deity altered his creation in his noblest work. But still people will contend for this, and therefore it is a matter of honest inquiry. There was, then, this obvious dietetic code to begin with, permission to eat the flesh of animals coming in afterwards. "What is man's nature now?" becomes thus a grand and leading question with all who completely study the question of diet. The prevailing error of society is, however, to misjudge man's nature. If you look to the training of our schools, you might suppose that man was merely an intellectual being; everything seems addressed to intellect; a man might not have a physical nature; and far too much is left again to the chapter of accident in relation to moral and spiritual instruction. Self esteem and love of approbation are cultivated, it is true, and man is taught to esteem himself by a system of prizes, and to look to the intellect to "get on in the world." This is a leading characteristic of education. But man is a great physical being, as well as an intellectual being, and moral and spiritual being; and there never has been a standard of happiness propounded to the world worth a moment's consideration, if it did not embrace man in all these three leading aspects, for it is only in the temperate and harmonious action of all the faculties, laws, and attributes of man in this three-fold character, that happiness can be secured. We must not have the physical nature over-riding the morals or the intellect; nor must we have the intellectual or spiritual nature disregarding the physical condition; but we must have all temperately and harmoniously working together, and then, in obedience to these general laws, will the happiness of the man here, and at the same time in relation to the future life, be amply secured. (Applause.)

To try, then, the dietetic practice of the world in connection with these principles, is a most interesting matter. Let us look at man for a moment as a physical being, on these principles. Has he not instincts like other animals, which direct him to his food? We cannot suppose for a moment that he is less perfect than the inferior animals, and they have instincts leading them to prefer certain kinds of food most infallibly. It is true that man, by wandering from the order of his being, and in the possession of powers which animals have not, makes artificial customs, which make it difficult to say what is really his instinctive nature; but still we can study this question more or less closely. Nature fixes the reward of pleasure upon all she intends us to do in relation to the wants of the body, and she makes obedience to her laws attractive, and departure repulsive. The sense of sight attracts us to certain kinds of food, and we have pleasure in looking at them; but I would ask you, when you look at the honest faced ox in the pasture, when you behold the beautiful bounding sheep, as she scuds over the plain, do you feel that your sense of sight intimates to you that there is any relation between your stomach and those animals as food? The sense of sight is no vehicle to this

teaching. When you look at the animal in the railway truck, pent up and gasping for its breath, you experience nothing of this relation. Then, again, when you look at the same animals, their tongues lolling out, panting for breath, footsore, and goaded in your streets, the sense of sight is not pleased with this prospect, and it does not identify itself with the thought of the flesh of these animals being prepared as food for the table. If you track those animals to the slaughter-house, the sight is still more offended. If you see their bodies there cut up, and pieces of them hanging in the butcher's stall, you are still more offended by the sight. If you trace those joints to the kitchen, where they are prepared for the table, you are still offended; and when they are placed before you, you are obliged to admit that there is no poetry about them. No; the reward of pleasure is not here realized, and there is no poetry in beef or mutton, even though you call it by the honourable title of the "baron of beef," or "mutton," or by any other of the Norman names that have been adopted to designate it.

The fruits of the earth, however, are attractive from first to last. Look into the orchard, if you please, and behold the beautiful apple, and the luscious pear, and you feel indeed attracted to these; look into the vineyard, and the bunch of grapes, as it hangs in your neighbourhood, attracts your hand; and the erect position of man, and the tendency of all his instincts, is to accept this kind of food as most agreeable. Did you read that account of the soldiers in the Crimea, who, after being deprived of vegetable food for several days previous to and after the battle of Alma, were permitted to go and eat as many of the beautiful grapes they came across "as would do them good"? The sergeant, who relates the circumstance, says, "The vineyards were beyond the river, and as soon as the men were dismissed, there followed one of the most determined charges ever performed by British soldiers. Down the hill, and right through the river they went, thousands trying for the first place, in water up to their knees, and if it had been up to their chins it would have been all the same. They soon returned, loaded with the finest grapes I ever saw." I apprehend that a race after chops would not have equalled that. There is something in the sight of fruit which attracts us, and the garden produce is always acceptable. The great family of Man is fed from the bosom of the earth, and when we consider this, as we look at the "waving corn," we feel grateful, and bless the bountiful Giver of the good things of nature. How true it is that what is green and beautiful is ever refreshing; and with this feeling, the "green spots" of earth are associated even in the minds of your manufacturing population. The garden, with the fruits of the earth, and the produce of the vegetable kingdom, are ever acceptable to the working man; and he will have, even in spite of all sorts of difficulties, something green about his house, and thus you see him cultivating a plant, perhaps miserable and sickly, or raising some flower, even in his window bottom; and I know people so fond of

flowers that they have a little flower garden even upon shelves on the sunny side of their house.

Again, if we look at the sense of hearing, we find that we cannot support the moans of dying animals. The calf, put to death by a process of cruelty worthy of the Grand Inquisitor, offends us, and we turn away from it in utter pain. The sobbing of the dying lamb, which, as the butcher has remarked, "dies harder than all other animals" (continuing, from the moment it is stuck with the knife, to sob and moan like a child, and to continue so to sob as long as the blood flows, or any sign of life remains), offends us, and we cannot eat lamb if we see the process of slaughtering it. The butcher's declaration is, "I wish it was an offence against the law to kill lambs." There is no pain, however, in procuring vegetable products from first to last.

The sense of touch, again, is offended when we touch the flesh of animals. The fruits of the earth are just as agreeable on the other hand. The instincts of the young are ever directing them to the fruits of the earth. You will have them at the fruit and the pudding end of the dinner, in natural preference. They are never tired of fruit, especially if you will permit the free use of it. You know how difficult it is to keep boys from petty larceny when fruit is within their reach, though the butcher's stall is always safe; and similar larceny by adults occurs now and then. I lost eight quarts of beautiful strawberries in this way, which I had left in charge of the porters at a neighbouring station; for when I returned with a gentleman, carrying a basket (to whom I had promised one-half), there were only some eight or ten strawberries remaining. (Laughter.) No doubt the porters thought that taking "a little fruit" was very harmless, and grown men are like children in these matters, just as those soldiers were who dashed through the river beyond the Alma. If I had had chops or steaks in my basket, I feel sure that I might have kept what was my own, but it was not so under the temptation presented by the Queen strawberry.

When we contrast our nature with that of the carnivorous animal in these respects, we see a remarkable difference. Look at the tiger when he beholds his prey. You see him with eye dilated, tremor in his whole system, and an unquestionable relation between his stomach and the food before him. When you see the gush of saliva from his mouth, the fact is evident that he is in the natural order of his diet. But if we ever experience a corresponding effect, it is when we behold the fruits and the vegetable products of the earth, rather than the flesh of animals, notwithstanding the force of generations of training in its consumption.

When we consider, again, the senses of smell and taste, we have further evidence in favour of our natural instincts. The odour of the slaughter house is disgusting even to the meat-eater; you cannot support, in nine cases out of ten, the smell of hot flesh from the slaughtered bodies of animals, or the smoking blood—aye, I have known persons visit the slaughter house, and be attacked with sickness and vomiting. To judge

of this smell of blood and hot flesh, you must visit some of the cellars in Warwick Lane, in London, or a slaughter house where much "business," as it is said, is carried on, and then you have that thick, dense atmosphere, which is not merely disgusting to the man abstaining from meat, but to all men who eat meat. The force of habit, however, may get us over this, and we may acquire a second nature in relation to all these circumstances. The Creator has thus given us adaptation and relation to certain kinds of food, and, at the same time, he has given us adaptability, or the power of living otherwise than as nature has directed. And how miserably do we live in adaptability, instead of following adaptation! If it were not so, could you have a man going along before you in the street sucking in the smoke of tobacco, and puffing it forth from his mouth? When this man first began to smoke, and attempted to form this artificial habit, he was sick; but he beat down nature progressively, and often enough, and at length he comes to delight in the smoking of tobacco. There is another man who feeds his nose with tobacco dust. The first pinch he took nature sneezed it out with violence; but he beats down nature by repeated pinches of this tobacco dust, and then he comes at length to be so wedded to this slavish custom by a "second nature," that he can hardly think two consecutive thoughts together without taking a great pinch of snuff between them. Some men eat opium, and some eat even arsenic, and they think they cannot exist without these things. You have people in South Austria who eat arsenic, and are so delighted with it that they even give it to their animals, as the horse, and other cattle about them. We have this power to deviate from what is normal or natural into artificial custom; but no doubt the natural system is ever the best, and men not only live longest, but most happily in it.

The facts derived from the disuse of flesh prove that there is nothing either in the taste or smell of any kind of flesh-meat which is not artificial. You may think it is very strange to say that the smell of roast beef is not agreeable, but it is only agreeable to the acquired taste, and if you abstain from it, it ceases in a greater or less time to be acceptable to the sense of smell; aye, it ceases to be acceptable even to the sense of taste. You have persons who have abstained from it even for ten years, as did WILLIAMS and his missionary friends in the South Seas, who, after a time, had become utterly disgusted with both the taste and smell of it. WILLIAMS relates the anecdote in his *Missionary Enterprises*, and he says, that after they had lived for ten years upon the bread-fruit, and other fruits peculiar to the South Sea Islands, they one day got an ox, thinking to have a great jollification. They slaughtered it, and roasted it, and the missionaries and their families assembled to partake of the feast, when says he, "What was our astonishment, when we could neither bear the taste nor the smell of it, and one of our missionary's wives," he adds, "was so pained at this, that she burst into



tears to think that she should ever become so savage as to lose her taste for English beef." (Laughter.) The experience of those who give up flesh-meat is remarkably confirmatory of this. Burned flesh is burned flesh, and no more, even though you may be accustomed to the odour of it. A gentleman to whom I remarked this, confirmed my opinion. I said, "It is the smell that pervaded Smithfield in the days of the martyrs; but custom can make men like it when we smell the burned flesh intended for our tables." My friend replied, "You are right. In India, when riding early in the morning, I have come across the funeral pile, and I have been forcibly struck with the odour that has proceeded from that pile; the dead body being burned, produces precisely the smell you refer to."

I contend, then, that the custom of eating flesh is an artificial one, and that taste and smell have been perverted when people associate the smell of roast beef with good cheer, or the taste either, and that the disuse of meat for a time would prove my case just as it has been proved many a time in the experience of Vegetarians. The natural instincts of man are thus opposed to, rather than in favour of, the consumption of the flesh of animals as food.

A great objection is raised, and it is worthy of attention, because it is in the mouth of every man who considers this subject. The teeth of man are supposed to be a certain guide to him as to what he ought to eat. You will hear people say, "The will of the Almighty is most incontestably shown by the fact that man has got eye teeth, or flesh-eating teeth; he has got the canine tooth, and what do you say to that? Doesn't that show that the will of the Almighty is that he should eat the flesh of animals?" This seems to be a very grave position to begin with, but, after all, it only demonstrates the enormous disobedience of man to the will of the Almighty, if we take it as it is put, because man does not eat the flesh of animals at all with that tooth, though he claims to have it for the specific purpose of eating meat. The eye teeth are the four principal pointed teeth; but man passes these teeth altogether, and uses the molar teeth upon the meat, as he does in eating any other substance. The fact is, a philosophic examination of this question brings out altogether a different set of facts. It is very dangerous to reason from prevailing custom. We must take nature as a standard, and not be misled by artificial habits or false reasoning. It is easy to compliment custom in a thousand ways; but we must examine nature herself, and if we would be fit to live, and to correct the habits of the world, and to point out and uphold nature in all her works, we must be ready to convict custom of being wrong where we find her wrong.

If you look into works on physiology, you will find this argument referred to. The teeth of man, it is taken for granted, are indicative of his flesh-eating practice, and you have a sort of compliment paid to prevailing custom there. Look into another work on physiology, and you will find it stated that the intestinal canal is, no

doubt, such as sanctions the consumption of part vegetable and part animal food. And so the subject is slid over in that book too; and from one book to another you find this, till you are forcibly reminded of that incident which you see in the practice of the sheep sometimes; they come to some real or imaginary obstruction in the way, when the first of the flock will give a great jump, and every succeeding sheep, coming to that particular place, gives a similar bound—and so there are sheep's jumps amongst writers on physiology. (Hear, hear.)

The fact is, when you look impartially at this question, you have got other animals as well as man with these eye teeth, you have got animals that eat grass, and grain, and fruits, as the camel, the reindeer, the horse, and especially the monkey tribes, all of which animals have these teeth at least as fully developed as man has, without ever partaking, in a natural state, of the flesh of animals as food. The monkey tribe have them more developed, and we know that they are frugivorous, and granivorous, and vegetable-eating animals. This objection, therefore, proves too much; and, by parity of reasoning, (if these animals, having these teeth more developed, live in this way) if the eye-teeth in man indicates a flesh-eating practice, these grass, grain, and fruit-eating animals ought to be more flesh-eating than he.

Again, the intestinal canal is selected as indicative of its being natural to eat meat; unfair comparisons are resorted to, and you find people actually measuring in the legs of man, as part of the trunk of the body, and thus comparing him unfairly in the length of the intestinal canal with the ox, whose legs they do not measure in at all. Now, I claim the legs of the ox, if these claim the legs of man; but when we take the trunk of the body in each, and casting out the legs, which have obviously no part in the calculation, you find, on measuring the intestinal canal of man, that it is not seven times the length of the body, but twelve times; and this takes man over rather to the other side of the argument, and makes him approximate more to the extreme type of the grass and vegetable-eating animal. Man, however, comes nearest to the monkey tribes of animals, and we find that his structure is so like theirs, that certain people have, however falsely, tried to argue that man was originally a monkey. The fact, however, is certainly a very strong one, that the animal nearest to man in physical structure, and which is so like him as to have been falsely confounded with the species, is actually a fruit, and grain, and vegetable-eating animal. (Hear.)

But however convenient it may be to slip over this subject by most writers, it is interesting to ask, "What thought some of the greatest naturalists that have lived, upon this question?" And you find LINNÆUS, and CUVIER, and RAY, and MONBODDO, and DAUBENTON, and Professor OWEN, and other distinguished naturalists who have studied this question, making no "sheep's jumps" upon it at all, but honestly and truly coming to their conclusion, that "fruits, roots, and grain, and the succulent parts of

vegetables appear to be the natural food of man." and some of them add, "whatever he may have arrived at by acquired habit." You find these men making no such mistakes in the direction of sanctioning whatever has become the prevailing habit of society, but they point out, as the recent French author has done, M. FLOURENS, that man has a natural diet in fruits, roots, and grain, and the succulent parts of vegetables. M. FLOURENS adds that he has a natural diet in these things, and that he has an artificial diet in flesh-meat, which cedes the point I am contending for. I say, thus, that man's nature is thus far in favour of subsistence without the flesh of animals as food.

And now let us view man as an intellectual being. If we ask, "What is the best food of man?" we have to appeal to science, and we ask, "What does food contain, and what are the wants of the body?"

Man, as an intelligent being, finds that he requires something to make blood, something to make animal heat, and something to make ashes, all of which play a most important part in the economy of the body. He finds, according to the modern LIEBIG school of chemistry, that he requires from four to six parts of that which makes animal heat in the body, to one part of that which makes blood. The composition of food thus becomes of very great interest. Within the last twenty years we have discovered how much certain kinds of food contain of these principles to be applied to these various specific purposes. If we take barley, for instance, we find that it contains  $84\frac{1}{2}$  solid matter, and  $14\frac{1}{2}$  of water; wheat meal,  $85\frac{1}{2}$  solid matter,  $14\frac{1}{2}$  water; and oatmeal even as much as 91 out of the 100 parts solid matter, and 9 of water.\* But if we buy 100 lbs. of butcher's meat we find that it contains only 36 6-10ths of solid matter, and as much as 63 4-10ths of water.

People, however, after this are very apt to say that the nutriment of vegetable food is not the same as that of meat. They doubt the possibility of existing upon vegetables in any form. When I speak of "vegetables," I do not mean what we commonly call vegetables, I mean the *products of the vegetable kingdom*, fruits, roots, and grain, as well as ordinary vegetables. But did these doubters ever look at the elephant, with his huge bulk, and see that even an animal body such as his can be built up upon the simplest products of nature? Have they beheld and reflected upon the beauty of the horse, and noticed his fully developed and vigorous frame? Have they ever studied the structure of the stag, with his swiftness and his beauty? If not, let them do this, and they will also see how simply all these animals live. (Hear, hear).

Medical men have an objection upon this subject. They say, "There's not nitrogen enough in vegetable substances." A gentleman, a friend of mine, was talking to one of these objectors some time since, who set himself fast in a most amusing way. "No," said he, "you should eat

certain kinds of meat along with your vegetable food, or you cannot maintain your health; my dear sir, you don't get nitrogen enough in your food." "Ah!" says my friend, who was more of a physiologist than the man who was talking to him with so much authority, "I don't get nitrogen enough." "No, you don't, certainly." "Well," he asked, "do beef and mutton contain the exact quantity of nitrogen required?" "Yes," replied this medical man, "the exact amount; flesh contains the exact amount of nitrogen, and it is therefore best adapted to make flesh in your body." "Well, then, will you be so good as to tell me where the sheep and ox get the nitrogen from to make that flesh?" "I suppose out of their food." "Well, then," said my friend, "will you tell me, though I do not eat grass and turnips, why I cannot have out of the vegetable food I eat as much nitrogen as I require, if the sheep and oxen can get it out of theirs?" His answer was, "I certainly never thought of that before." (Laughter and applause.) And so it is with the world; they have "never thought of these things before," and therefore prevailing custom is blindly followed.

The facts of chemistry are these. Protein compounds are set up in the growth of certain plants, which are the origin of all nutriment whatever; and these are peculiar to the vegetable kingdom. And thus, when you eat an animal, you do not eat anything peculiar to that animal, but merely the proximate principles of vegetables which were contained in the food upon which that animal was fed. LIEBIG is very clear upon this question, for he shows us that "grain and other nutritious vegetables yield us, not only in starch, sugar, and gum, the carbon which protects our organs from the action of oxygen, and produces in the organism the heat which is essential to life, but also, in the form of vegetable fibrine, albumen, and caseine, our blood from which the other parts of our body are developed." He then proceeds to show that these elements are especially abundant in the seeds of different kinds of grain and pulse, and that there is no difference between vegetable fibrine and animal fibrine, vegetable albumen and animal albumen; and he ends in remarkably pointing out, that the carnivorous animal, in consuming the grass-eating animal, consumes nothing peculiar to the latter, but simply the proximate principles of vegetables which the grass-eating animal got from its food. And thus it is. "Why then," you may ask, "do people eat the flesh of animals at all?" The fact is, that the principles of nutrition in food have been furnished to man much nearer and more completely than he has thought. Providence supplies air, water, and light "without money and without price" in a great measure; and so, as near this principle as possible, Providence supplies the great elements of food for the wants of man. And there is in this a beautiful system which justifies the ways of nature far more than men think for, if they would take their food from the vegetable kingdom; because we see that the honest working man, who often

\* See table on Cover, Vol. 5 p. 4. of *Messenger*, where further particulars of the Composition of Food will be found.

looks to the tables of the rich and murmurs because he is not supplied with sufficient flesh-meat, is provided abundantly with what he requires for the wants of his body from the vegetable kingdom, if he will be but philosophical enough to spend his hard earnings in certain kinds of fruit, grain, and vegetable products; for though we may roll in luxury, and spend ten thousand times the money that we or the

working man need to spend, we have just to be reduced, in the measure in which our food is nutritive at all, to one level at last, for we depend altogether upon the proximate principles of vegetables transferred in a roundabout way from this flesh-meat we eat, which even the poor man may have simply and directly at a small outlay, from the bosom of nature. (Applause.)

## LOCAL OPERATIONS AND INTELLIGENCE.

### VEGETARIAN SOCIETY.

*Prize Essays.*—We are happy to direct attention to the notice given of the Prize Essays, and to explain that the delay in the announcement has arisen out of a proposition to increase the amount of each prize, so as to make the competition more worthy of attention, and secure the best matter for each of the subjects proposed. Applicants to the Secretary of the Society will have any further particulars supplied beyond those of the announcement, if such should be considered desirable.

JOHN ANDREW, JUN., *Secretary.*

BOLTON.

*Vegetarian Lecture.*—JAMES SIMPSON, Esq., President of the Vegetarian Society, delivered a valuable lecture on the "Natural and Best Food of Man," in our Temperance Hall, on Friday evening, April 4th. Mr. J. CUNLIFFE presided, and introduced the lecturer in a few brief and appropriate remarks. The lecture embraced a wide range of facts and arguments supporting the Vegetarian practice of diet. We hope to see it reported in the *Messenger*. J. C.

DUNFERMLINE.

*Vegetarian Experimenters.*—The gentleman who, by medical advice, adopted the Vegetarian practice, continues it; and a lady who heard Mr. SIMPSON'S address here, has within the last few months had GRAHAM'S work to read. She had been ailing for some time, but since adopting our system of diet, thinks herself benefited, and continues it. The Vegetarian works sent by Mr. SIMPSON have not been idle since they came into my possession. Two copies of *Vegetarian Cookery by a Lady* having been giving away to parties who heard Mr. SIMPSON'S lecture here, and another copy sold, has led to their giving a *partial* trial to the system. One of these persons, who had been subject to severe headache and dyspepsia, has, from the adoption of Vegetarian diet, and careful applications of the water cure treatment, been freer from the headache this winter than for years. Another person who had a sore in his leg, had been advised, after two years' Vegetarian practice, to return to flesh-meat, and the use of cod-liver oil. The leg at first, in returning to the Vegetarian practice, got bad, but by continuing the Vegetarian diet, and using a substitute for cod-liver oil (the recipe for which was given by Mr. SIMPSON), the sore healed, and the person now says he never was better in health, and intends to continue the Vegetarian diet. J. D.

### EDINBURGH.

*Association Meeting.*—Our usual monthly meeting was held in the Calton Convening Rooms, Mr. SHIELDS in the chair, when an essay on "Food and Vegetarian Experience" was read by one of our members. J. R.

### GLASGOW.

*Vegetarian Dinner Party.*—On Saturday, April 12th, about thirty ladies and gentlemen, members and friends of the Glasgow Vegetarian Association, met at dinner in MILNER'S Hotel, Buchanan Street. JAMES COUPER, Esq., the Vice-President of the Association, occupied the chair. The object of this meeting was to illustrate the economy and resources of the Vegetarian system of diet; an ample, substantial, and very palatable bill of fare, which comprised the usual variety of soups, pies, puddings (plain and savoury), with other good things for which the *cuisine* of the Vegetarians is noted, having been provided at an extremely moderate expense, and prepared without any admixture of the flesh of animals. The evening was passed in a very agreeable and instructive manner, an interesting conversation on the merits of the reformed system of diet, in which the CHAIRMAN, Messrs. PATERSON, HOLDING, SMITH, RUSSELL, FRASER of Elgin, and others took part, having been sustained till about ten o'clock, when the company separated, highly pleased with the whole proceedings. It is perhaps unnecessary to add that intoxicating drink, the stigma of most social gatherings of the kind, and which tends so frequently to mar the harmony of their proceedings, had no place in the bill of fare, the Temperance principle being one of the features of Vegetarianism. J. S.

### MANCHESTER.

*Vegetarian Lectures.*—Mr. J. W. BETTENEY delivered the fifth of a course of six lectures, in connection with our Association, in the Mechanics' Institution, Cooper Street, on Thursday, March 27th, when Mr. J. E. NELSON presided; and the last lecture was given in the same place on Thursday evening, April 10th, by Mr. J. E. NELSON, the President of the Vegetarian Society presiding on the occasion. We regret that this course of lectures has been less numerously attended than we could have wished, but still hope that inquiry has been awakened, in some cases, and previous impressions deepened in others. J. G.

## VEGETARIAN LECTURE IN MANCHESTER.

WE here resume our report of Mr. SIMPSON'S Lecture on Dietetic Reform, delivered March 13th, in the Mechanics' Institution, Manchester, at the request of the Manchester and Salford Vegetarian Association.

When we come to look at the Vegetarian question in a politico-economic light, we find that it has to do with population. The effects of meat-eating are unfavourable to the progress of men in relation to population.

You may feed fifteen to twenty-five persons,—some say thirty-five—taking the range of crops, upon a district of land that one man only could live upon exclusively upon flesh. This is, therefore, a question for future time, especially when this country shall become as densely populated as China; because, of necessity, men must then resort to the vegetable kingdom, which feeds people most abundantly, agriculture being ever identified with the numerical progress of a nation, whereas, with the consumption of flesh, the limit to population is soon arrived at. These facts, of themselves, are great arguments against the consumption of flesh as food, and their practical operation is evident from the results we have witnessed in connection with the "sheep-walks" of Scotland. The Duke of SUTHERLAND, and other large proprietors of land, have depopulated whole tracts of country. And for what? There once grew corn on those lands; there were industrious labourers living there, and they tilled the ground and lived upon it; but it became more profitable for the Duke of SUTHERLAND and these landlords to raise mutton for the southern markets, and so they pulled down the cots of the peasants, who were thus driven forth,—many expatriated and compelled to seek a home in Canada or elsewhere—and these corn lands, once furnishing the food for man, are now depopulated and turned into grazing lands for raising food for sheep and oxen.

Social economics, again, condemn the meat-eating practice, when we consider the question carefully; because the statistics of the comparative cost of eating the flesh of animals will not bear inspection. But there is nothing dear in nature; look at her where you will, you find her cheap. Peas and beans, for instance, produce for £4 6s. 2½d., 100 lbs. of blood; whilst butcher's meat, even at 7d. a pound, costs £13 1s. 7d. to produce the same amount of blood. I can feed a thousand men upon Spanish beans and potatoes, giving them five parts of that which imparts heat to the body to one part of that which makes blood, for £13 18s. 7d., Spanish beans being a luxury at 2½d. per pound. But if I feed them upon beef and potatoes, and thus make only exactly the same amount of blood, taking the beef at 7½d. per lb., I spend not £13 18s. 7d., but £27 16s. 6d. And so it will be found, if you take the flesh-meat, and compare the amount of useful matter it contains, with the useful matter contained in certain other kinds of vegetable

products; the advantage always turns upon the side of the products of the vegetable kingdom.

People have said that Vegetarianism is not philosophical, but when we look into the question, we find that it is the meat-eating practice that is not philosophical. Look, for instance, at the feeding upon the flesh of that animal which Dr. ADAM CLARKE denounced with all his influence—I mean the pig—the most scrofulous of all animals. You remember how earnestly he tried to convince the world that it was wrong to eat this animal. His clerical friends thought they would play a trick upon him, on one occasion, by getting him to say grace over a "sucking pig" that happened to be served at table; but the quick eye of the doctor discerned the pig, and though he did not object to say the grace, he said it in this appropriate way, "O LORD, if thou canst bless under the new dispensation what thou didst curse under the old, bless the pig!" Not one of his clerical friends tasted the pig, and the doctor escaped their intended ridicule. (Laughter.)

It is curious to notice the mistaken way in which the working and the poor people of this country have been deluded into the practice of pig feeding. What are the pecuniary results of feeding pigs? You have been told by some sort of social economists,—our old friend COBBETT made a mistake of this sort—that every poor man should have his pig. The popular notion is thus, that a man can keep a pig with advantage, and so you see him spending his hard earnings to buy one of these grunting, stinking animals. I always feel that there has been a most unfortunate display of ignorance and misappropriation of capital, when I meet a man who has been spending his earnings in this way, driving a pig in a string along the dirty road, on his way home from the market. It is in Cincinnati, where they yearly feed and slaughter thousands of hogs, that they know to a farthing what a certain amount of food will produce in the way of pork.

Professor MUSSEY enlightened us in this country upon the question. Fifteen bushels of Indian corn produce 200 lbs. of pork. The habits of the hunters and the Indians enable them to know that 2 lbs. of pork will sustain a man for a day without any other food, and he has thus pork for one hundred days. But for how long would the food put into the body of the pig have supplied him with health and strength? A man can be completely sustained for a day upon one quart of Indian corn; and fifteen bushels of this grain contain 480 quarts. The man, therefore, buys a pig with his hard earnings, he feeds and waits upon it, and at length he submits it to slaughter—the poor pig proclaiming far and wide the cruelty, if not the false economy of the transaction—and thus he gets, at last, food for 100 days, when the stuff he put into the body of that pig—good Indian corn—would have supported him in health and vigour 480 days. (Applause.) These statistics

you may verify by studying the history of the pigs of those about you, as I have done those of several of my own friends; and I give it you on my authority, that the history of the pigs fed in England is just as notoriously bad in an economical point of view, when everything in the shape of "swill," and the cost of their food is fully considered, as that seen in Professor MUSSEY's figures respecting the pigs slaughtered in Cincinnati.

Next, people say, "We don't eat much meat; so it is not of much consequence." They are, however, greatly mistaken here, as we shall see. If you eat  $8\frac{1}{2}$  oz. a-day for fifty years, two-thirds that quantity for ten years, 3 oz. for three years, and nothing for the first two years of life, at 65 years of age you would have eaten 350 sheep (laughter); and if you increase the quantity to 10 oz. a-day, you would eat 53 sheep more, or 403. Old PARR, at this rate, would have eaten 1,052; but we know that he lived upon whey, and bread, and porridge, and simple substances, and that he only died when they gave him flesh-meat and wine, and put him out of the natural order of his system, for his biographer remarks that he might have lived a good while longer, if he had not changed his diet. (Hear, hear.)

Then people object to the nutriment in vegetable food. There is an enormous amount of error prevailing in society as to the composition of food, and how much of it it is desirable to take. People set up, first of all, a false standard as regards health and physical condition. Your "jolly, good-looking fellow," is commonly a load of mortality. If you see a man with his waistcoat protruding eighteen inches or two feet before him, a man who does not see his feet more than now and then, and who blushes at the idea of tying his own shoes (laughter), with rolling gait, blood-shot eyes, and dilated cheeks, who is called well to-day, and may be heard of as dead of apoplexy to-morrow, perhaps, you have your "jolly, good-looking fellow." But I venture to say that this is not a normal man, and that we have a false standard as regards health. If you look at the most beautiful physical structure, as that presented by the APOLLO BELVIDERE, you find no such proportions, but the chest protruding somewhat more than the stomach. When you see a man so huge in bulk, you may be sure of one of three things; that his skin is out of health, and that he cannot perspire as he ought; that he takes too little exercise; or that he eats too much; and I fear that in some of these cases, all these items of consequence to normal life are wrong together. The normal man is active, and rejoices in physical and mental vigour; and is ever able to thank heaven for the happiness of mere physical existence. (Hear, hear.)

But the most nutritive food, if you will have it, is, after all, to be derived from the vegetable kingdom. Peas, beans, and lentils are the most nutritive kinds of food; and the chick-pea, the most highly nutritive of all, though not known amongst us. You have 29, 31, and 33 lbs. of that which makes blood in the body in peas, beans,

and lentils, where you have only  $21\frac{1}{2}$  lbs. in the same weight of butcher's meat (and I throw in the bones and waste); and where you have only 14 lbs. 3-10ths of that which makes animal heat in flesh-meat, you have  $51\frac{1}{2}$  lbs. in peas and beans, and 48 lbs. in the 100 lbs. of lentils. The most nutritive kind of food, therefore, if you will have it, is to be found in grain or pulse, and not in flesh. But, as I intimated, the food ought to have exact relation to the wear and tear of the body—a man ought not to overload the system by taking food too nutritive.

Men object again, and say that vegetables are not sufficiently stimulating. I grant that flesh is more stimulating than farinaceous and vegetable food; it contains *Kreatinine*, a crystalizable substance, which stimulates, to a certain degree. But then the answering principle to this is found in tea and coffee, and if you wish to be stimulated in that way, you do not need to eat flesh. I hold, however, that there is a disadvantage in being thus stimulated by food; the pulse beats quicker, there is a hurrying on of life, there is a coming to maturity sooner, and the consequent disadvantage of a consumption of life faster than otherwise would be. As an illustration of what I mean, children fed upon Vegetarian diet, at a given age, will look younger than those fed freely upon the flesh of animals; and you will find that people come slower to maturity, slower to mid-life, and advanced age; and I have no doubt, from the statistics already furnished by the lives of Vegetarians, slower to the termination of life.

The reduction of the conservative, or healing power of the body, is also promoted by continually stimulating it in this way. I had a tenant who died because he scratched the back of his hand with a bean stalk whilst working with his men. He had received only this apparently slight injury, and yet in four days he was dead; inflammation having passed from his arm to the vital parts of his body. What was the diet of that man? He ate flesh-meat three times a day for many years, and though by no means intemperate, he added fuel to the fire by drinking beer to each of his meals. Close by this man lived another who was injured most seriously by a gun-shot wound, which accidentally passed through the arm-pit, and out by the shoulder-blade, as he was creeping through a fence. He lay bleeding for two hours before he was found, and still longer before a medical man could be brought to his assistance. The arm was ultimately taken from the socket of the shoulder, and, though a wonder to all, this man recovered, and I have seen him since in comparative health. His diet was mainly that of a Vegetarian, for he was too poor to eat meat, and had only tasted it occasionally; he was also a teetotaler, abstaining altogether from alcoholic beverages. You will remember what our chairman of this evening said on a recent occasion, namely, that when he was young the sting of a gnat was sufficient to inflame his flesh, and it was a long time before it healed. After confirmed Vegetarian practice, however, all this irritation left him, and now, though advanced in



life, being close upon seventy years of age, a little wet rag will heal a wound in his flesh, which, in younger years, would have been so troublesome. I had once been speaking upon this stimulating and abnormal property of meat, when a mason asked to be allowed to give his experience upon that question to the meeting. "I was," said he, "a meat-eater some years since, though I am a Vegetarian now. I once bruised this ugly looking finger with this rough nail, between two rough heavy stones, and it was many and many a week before I could get it to heal. That was when I was a meat-eater. I have been a Vegetarian for five years. A little time ago I nipped this finger exactly in the same way, but it is healed already, and it is as well as ever. Now," added he, holding each finger to the light, "this is the meat-eating finger, and this is the Vegetarian finger!" (Laughter.) These are forcible illustrations of the advantageous change there is in the system consequent upon ceasing to stimulate it by either meats or drinks.

Small pox, measles, fever, and even that dire scourge, cholera, are all to be modified or obviated by our dietetic practice; for you will find in your Vegetarian experience, when these diseases enter your family, they are of far less account than to the meat-eating family. Cholera has not been known to assail those who are Vegetarians, in the knowledge of any in this country or America. It was supposed that it would sweep away every Vegetarian; but though it has entered Vegetarian families, it has only been to take out the meat-eating members; and I know one notable instance where it has passed by both the sickly dyspeptic, and even his sickly crippled boy, who had taken up Vegetarianism for the recovery of their health, and lived in the way recommended.

Another supposed great objection that people bring forward is, that meat is much more digestible than vegetable food; this also is a mistake. Look at the tables of Dr. BEAUMONT. I know you have chops underdone prescribed for the delicate, and that there is a popular prejudice amongst medical men and the public, that meat is more digestible than anything else. It is, however, a mistake. You may have a barley soup—and you need never ask what to do with barley if you give up malting, for it is the food of the young, if people knew how to use it; it is an excellent food for the advanced in life, none so good, in certain proportions; and it may be eaten by everybody else in the intermediate time, with advantage. A barley soup is digested in 1 hour 30 minutes, whilst chicken broth requires 3 hours; a bean soup digests in 3 hours, whilst mutton broth takes  $3\frac{1}{2}$  hours, and the meat of a chicken  $3\frac{1}{2}$  hours. And you may take various vegetables and farinaceous substances, and you may include eggs and so forth;—for Vegetarians eat these things, and they drink milk, at least in the transition period of their practice, however they might come progressively to object to them, as they probably would, after they had been for a few generations complete abstainers from the flesh of animals—and when you make preparations

including these, you find that 2 hours 27 minutes to 2 hours 45 minutes will digest potatoes, and beans, and parsnips, and such vegetable dishes; as well as eggs, variously cooked, custards, etc. But to digest roast mutton 3 hours 15 minutes are required; broiled fowl 4 hours; roast duck 4 hours 15 minutes; and then, when you descend to that animal which the world is perpetually taking from tail to snout—the pig—(Laughter) roast pork is digested only in 5 hours 15 minutes. In short, if you compare the whole range of Vegetarian articles of diet with those of the mixed-diet practice,—as given in the tables and facts of Dr. BEAUMONT, as the result of his practice upon the living stomach of St. MARTIN, in Canada—we have a difference in the digestibility of food of 22 minutes 33 seconds, in favour of the products of the vegetable kingdom.

Medical men are supposed to have philosophical views upon the subject, but we know that though they prescribe meat, they may do this knowing nothing better, since they have not been led to compare the cases where people have lived, in an advantageous way, entirely without meat, with those where they have lived on a diet comprising meat. The fact is, there are errors in the medical profession as well as there are elsewhere; and you must lead medical men first of all to take the opportunity of learning the facts of chemistry upon this subject, which the mass of them have not studied in their earlier education; and besides this, you must have a more intelligent public, ready to have another sort of diet prescribed for them, as well as medical men knowing what to prescribe instead of the meat popularly used. Medical men have made many other mistakes than this of misdirecting people as to the best diet. Did they not make a mistake in persecuting HARVEY? Did they not make a mistake in their treatment of Dr HOPE, for his discovery of the stethoscope? and in reference to their early denunciation and obstruction of nearly every medical reform which they have subsequently adopted? Does homoeopathy, or hydropathy, or vegetable medicine, owe anything to them in its progress, however positive for good may be the effects of these systems upon the world?

In short, we require to have a little consideration for the facts of the opposition upon this subject. Many of the opinions of this diet I have been giving you are of recent origin, and it requires a great deal of moral courage to deviate from prevailing custom. We must not, therefore, expect too much from medical men, but be ready ourselves to follow the teachings of science, and we shall then find medical men able to tell us many things which most are now not willing to hear. The true province of medical men is to administer to the wants of health, and to keep people well, instead of being called, as they now are, to administer to the body diseased; and in a future time I trust we shall treat them more wisely and considerately, and pay them in a more judicious way—namely, by contract to keep us well, or, if we ever cease to give them anything it will only be in periods of sickness, as they say

the Emperor of China does with his physician. (Laughter.)

But people say, "What are animals for if not to be eaten?" I say they are created for their own purposes and enjoyment, and to show the beneficence of the Creator. People once thought the stars were placed in the sky only to ornament the earth; we now know them, in all probability, to be the suns of other systems. Millions of flowers exist on the earth that the eye of man never beholds, but still they illustrate the creative power and beauty of nature, and the wisdom and beneficence of the Creator. Races of animals, too, have existed, that have never been seen by the eye of man, and have disappeared from the surface of the earth; but shall we say that they were intended to be eaten by man? The fallacy is obvious at once. POPE answers and admirably reproves this objection when he says, that

"All is not made for one, but one for all."

Another objector, says, "Why, if the animals were not kept down, we should all be eaten up." We shall never suffer in this way; the world will not become Vegetarian all at once. All reforms progress slowly, and especially the personal reform, and so it will be with the dietetic reform of giving up the flesh of animals; and as the demand for flesh-meat falls off, the supply will fall off imperceptibly; fewer animals will be bred; the corn-lands will be restored where the grazing lands are now; a greater and greater breadth will be sown with wheat, and imperceptibly the change produced, till you reduce the animals now abounding in such profusion (as multiplied by the artificial demand for their flesh as food), to the number of those animals that are not eaten, and still never prey upon each other, or us.

"You are aiming at making the world a garden, we suppose?" says another. Why not? We do not seek to do good only in retirement, but why should you live, more than necessity compels, in filth and smoke; why should not the town spread more out into the country by the aid of railways; why should not people eat and sleep in the pure air as much as possible? I believe a future time will identify the garden with the cottage and the villa, far more generally than at present; and if we do make the world more beautiful in this way, it is obvious that society will be none the worse for it. (Applause.)

"How will you raise the food of man; where will you get the manure from?" The sewage of our houses and cities is the best of all manure; then again you have the ploughing in of green crops, and the fossil guano, which abounds so plentifully that LIEBIG says, some day it will produce as much advantage in agriculture as the coal beds have done in manufactures.

But people here say, "Leather, and oil, and furs, and tallow, etc., cannot be obtained." The fact is, you already have many of these substances obtained without resort to the animal kingdom. Palm-oil, gutta-percha, mineral oil, india-rubber, felt, and various sub-

stances are taking the place of animal substances formerly exclusively used, and demand will make a supply of other such things, till we have every other want met, as demand increases for these things. Look what occurred as regards the penny postage system. The quills would never have served the writing world, under the spread of the beneficent penny postage system, but the demand from the millions of writers that were brought into activity by the penny postage system, has been met by the manufacture of millions and millions of beautiful steel pens, and the history of the supply of that peaceful instrument of progress shows us what would be the case in other ways. Again, sperm oil had become so scarce that it was something like 7s. 6d. per gallon. There was a call for a substitute, and you have a mineral oil produced at little more than half the price, which, manufactured of various degrees of specific gravity, is suitable for lubricating machinery of all kinds, and enables you to keep certain fine spinning machinery running, that used often, formerly, to be sticking fast with the finest sperm oil. It is so with demand and supply in other things. (Applause.)

And then people fly to objections of climate. They say, "If you look to the surface of the earth, you will find certain climates and foods prevailing: for instance, in the tropics people should live upon fruits and vegetable food; in the northern and more temperate regions they should live upon vegetables and animal food; and then, again, in the polar regions they ought to live exclusively upon the flesh and fat of animals of various kinds." Why, this is reasoning from prevailing custom, and not considering nature, the standard of comparison, at all. It is very easy to compliment our practices in this way. If this were so, why does not every man who goes to India live upon fruits and vegetables, instead of eating meat; and if it were so, why have we people who live in the temperate regions from generation to generation without flesh, as the Japanese? You must consider the whole animal creation in reasoning upon this question; and as you find some kinds of animals living in every zone of the earth upon flesh, and other kinds upon vegetable products, there is nothing but a false system of reasoning in this attempt to make Vegetarianism wrong. We are thus—since wherever we go we must meet with animals living both ways—reduced to the necessity of studying their respective natures, and man's nature; and when we do this, there will be little doubt as to the conclusion we shall arrive at. People then fly to the North Pole, and they say, "You could not carry out your system in that country, and, therefore, though applicable here, we wait till this difficulty is got over." What an unfair way of arguing is this! Can you carry out your Christian system at home, upon all classes of society, much less upon the Chinese, or at the Polar regions? The fact is, we cannot apply Christianity to the thieves and rogues in Slater Street, Brick Lane, London, with any degree of success; but are we to blame Christianity for that? Because we cannot apply

truth, that is no argument against it. Therefore, if you approve of Vegetarianism in principle, you must not say it is any argument against it, that people live upon fat and blubber to disgust in the Polar regions—that the savage eats like a savage. To reason from savage to civilized life is very fallacious. We must take nature as the standard; and we see, besides, when we come to the history of this question, that if man had never fallen from the order of his being, he might never have inhabited those inclement regions, or if he had gone there, would have carried with him the resources of more civilised life, as we draw our supplies of food from various distant parts of the earth. But you may exist in the Polar regions in health and vigour, as you do here, because you will find in the vegetable kingdom every item of food and nutriment required for the wants of the body in any clime whatever, those Vegetarian animals which exist in complete health and vigour in the Polar regions, as the reindeer, leading to the inference that other food could be produced. There is, indeed, a practical illustration of the advantage of subsistence on grain there, in the fact that, not long since, the North West Fur Company gave their servants 8 lbs. of fat flesh-meat per day (as a reviewer of Vegetarianism in the *Medico-Chirurgical Review* points out), and now they give them 2½ lbs. of maize meal or Indian corn, instead; and the men like this better, and it is more satisfactory also to their employers. In short, vegetable products of one kind or another, all contain the oil and the various substances to form the heat of the body, in great abundance, and to form also the blood of the body, and the ashes, which are of such important service in turning the food into blood, and also in maintaining the alkalinity of the blood much better than the flesh of animals ever can do.

“The physical and mental energy of man would deteriorate,” says an objector to this system, “and you would have man sinking in the scale of being, and growing, if not cow-like, something like that.” I think we never need fear that such a calamity will befall the human race. Does the past history of the world teach us to fear it? Were CYRUS, I would ask, and his brave Persians, “cow-like” in their disposition, trained as they were upon grain, cresses, and the simplest vegetables? Were the Greeks and the Romans of ancient times, who carried their arms through the world in their palmiest days, and who fed upon simple barley and other grain, and vegetable food—were these people wanting in mental or physical vigour? Was General ELLIOT, a more recent instance, wanting in that intelligence and ever wakeful endurance—the man who defended Gibraltar against the Spaniards? Was HOWARD the philanthropist wanting in this? Or to come to modern times, it was recently remarked by Mr. CORDEN, that the two men who worked harder than any other members in the House of Commons, were teetotallers, and it might also have been added were Vegetarians also. I allude to Colonel THOMPSON, and to our friend Mr. BROTHERTON. (Applause.)

Instead of apathy taking possession of you, I should rather say that when you come to enter into the spirit of this practice thoroughly, far from finding time heavy on your hands, you will desire thirty-six hours for your day, instead of the twenty-four of common meat-eating experience, from your sympathy with many things you desire to aid in the advancement of, in which you had comparatively little or no interest before.

It may be sometimes meant by this objection to say that because people drink milk they are to grow “cow-like.” But if this mean anything, I should say that people, as Vegetarians, would be much safer, and would be much less likely to become “cow-like” than those who not only drink the milk, but eat the flesh of the cow.

Again, say some, “There is a universal system of destruction throughout the animal creation, everything eats something else, and therefore it clearly shows that man is also an animal of prey.” Permit me to say this is not the fact; everything does not eat something else. Man is, again, I say, an animal being as well as an intellectual, a moral, and a spiritual being. He has his animal nature, and there are other animals about him which are a guide to the correct study of this. There are animals that live upon fruits, and grain, and vegetable products, and therefore if man be to imitate animals at all, he had better imitate some of these than the carnivorous animal. The characteristics of the horse, the elephant, the camel, the enduring creatures of GOD’s creation, are indeed worthy of imitation, whilst there is nothing to attract, but much, rather, to repel, in the ferocity, unamiability, and uselessness of nearly all the more ferocious of the carnivorous animals. But man has, as already said, but to study this question, and he will find that he has been amply provided for in fruits, roots, and grain, and the succulent parts of vegetables, as well as other animals have been cared for in relation to their specific wants.

Then comes another objector to me, and he says, “But you surely do not object to kill anything?” I reply, we seek to induce abstinence from the flesh of animals as food, that is our principal obligation as a Society; but beyond this I may add, that I cannot consider the life of an animal as important as the well-being or life of a man. “Well but,” adds our pertinacious friend, “what will you do with the game which abounds, and vermin, for instance, those animals that infest people’s beds? Will you kill them?” (Laughter.) “What will you do with the fleas and bugs, sir?” The best way, said I, for getting rid of the game is, not to preserve it; and as for avoiding the other inconvenience, there is nothing like cleanliness. (Hear, hear.) “But won’t you kill them at all?” I cannot say what all Vegetarians would do, but I apprehend they will be very destructive of these animals, the same as others would most likely be in their removal, and all I would add is, that as I cannot make it a matter of conscience for you not to kill them, I have only simply further to suggest, that if you think proper thus to treat them, it need not, by any

means, follow that you should eat them (laughter); and thus our determined objector was satisfied. I have thus dealt with the most popular conceptions of difficulty, and it is necessary thus to treat this question to a certain extent, because these or similar objections arise in the mind of each one, when first directed to the system of diet now recommended to the attention.

Referring to man as a moral and spiritual being, benevolence, I say, is offended by the consumption of the flesh of animals as food, when the question is fully considered. We are all constituted alike, till training in destructive habits indurates our nature. We all look with horror at the slaughter-house, till trained to the sights there exhibited. The pole axe, the knife, and the cleaver, especially with the blood upon them, are ugly and disgusting instruments to us; they are opposed to refinement; but the spade, the pruning hook, and the sickle, have nothing repugnant about them. You look into the slaughter house, and you see the men in rough clogs and stockings, with their greasy red night caps, their sleeves rolled up, and their blood-boltered arms, and you see an assemblage of traits of physiognomy which pains you, and then you feel obliged to look down upon these men, though only doing the deeds of society by proxy. I hold it is wrong to despise, or look down upon, or turn from the condition of the slaughterman, *if his business be necessary for the wants of civilized society*, and that he ought to be held in as much honour as men in other callings. But you know that the feelings are hardened by this practice, and if the tree be known by its fruits, this is another painful evidence that the system is bad. Dare you look at things as they are? I will take you to a sheep slaughter-house in Warwick Lane, London; you shall there see the sheep seized in the lane, by fellows besmeared with blood, and dropped down the sloping board into the slaughter-cellar below. The sheep often arrive at the bottom, as DICKENS points out, with a leg or two legs broken; and it is there, throbbing and anxious, that they are again seized, and put on their backs upon the dripping bench; and then, says he, "the patient eye looks up, and is understood!" You shall see the knife taken, and the acts carried on there, you shall smell the smell of that place, you shall see those men at their work there, and say that the slaughter-house is well described, when DICKENS designates it as "a den of infamy."

To look further into this matter. You but passed the open door of the slaughter-house, and you come away with a beating heart which lasts you for hours. What did you see? Did you see the honest-faced ox with his skull being beaten in? did you see the wielding of the huge pole axe, and that beautiful beast of GOD's creation felled after several blows to the earth? did you see the cane poked in at the hole, and the brain stirred up till the spinal cord is reached? did you see the knife plunged into the vitals of that beast? did you see the man stand upon its side and spring its ribs, supporting

himself by the rope from the horns of the animal? and at every spring of the ribs did you see the tide of hot smoking blood which rushes from the body of that animal, as its tongue lolls out on the gory pavement, and its life becomes extinct? If you saw that, you came away with a beating heart, as I said, that lasts you for hours, and you feel pained and amazed. But if the consumption of flesh be natural, why this repugnance? It can only be because it is against nature that you feel in this way. You never felt in this way on coming, however suddenly, upon the field of reapers, or as you saw the people gathering in the golden grain, or the fruit products of nature. (Applause.) Why, we even compel the butcher to cover the meat when it is carried through the streets, and a fine is inflicted in most cities if this be not carefully observed, but we never think of compelling the market-gardener to cover his fruit or vegetables. You will see even waggon-loads of that despised vegetable, cabbage, going into London to Covent Garden, with not even a tarpauling upon them; and we know the farmer never needs to cover his stacks; flesh-meat is ugly and offensive, but all these products are grateful to the sight.

You cannot eat the flesh of a pet animal. Why? If this meat-eating system were natural, I hold that we ought to be able to eat animals trained about us. But the appetite for these is taken away, and your children's mouths are shut for ever, if a pet animal be consigned to the butcher; and you yourselves, though grown up, and indurated by custom, feel the same at the slaughter of "our companions, our aids in misfortune here below," as LAMARTINE calls them. But if you train a fruit tree, cultivate a patch of corn, or anything in this way, and tend it from first to last, you shall be able to eat of those vegetables and that corn, and to pluck and eat that fruit with greater pleasure than you ever can experience in consuming any fruit, corn, or other production any where else on GOD's earth. (Applause.) The contrast in these things well deserves to be considered, because it affords important evidence, which can at once be understood, and such as can serve as a guide to a man to go against his own practice, notwithstanding the force of habit and the influence of custom.

Woman, I contend, in her nature ought to be offended more completely by what we see in this way than in almost anything else. How opposed to the nature and gentleness of woman that she should be tracked by slaughter and bloodshed to maintain her delicate existence in the world. We look to her to nurse the humanities of life, and we know that if purity and gentleness be found anywhere, it will be with her. But can we fancy the gushing juices and humours of flesh as they spring from the meat between the teeth, and consider that this flesh is just like the flesh of the human body—full of blood vessels and nerves, and all its parts just like those of our bodies—and not think at once that the grain and fruit products of the earth are much more like her nature than anything of this kind can possibly be. (Hear, hear.) But prevailing

custom—which leads the Spanish lady at the bull fight to wave her handkerchief when the bull gores the beautiful horse, or strikes down the matador—custom, to begin with, causes the female sex to despise Vegetarianism. We know, however, how to account for this. Woman is conservative in her character, and clings to the wisdom of the past rather than to new questions, or “new-fangled things,” as they are called; and as a mother and nurse it is wise that she should hold to what she is accustomed, rather than be attracted by new things. She does not, moreover, reason upon this question like men, who go in a cool way to reason less from the affections and love, and more from the understanding, than woman does. This is why it takes some time to introduce and commend this question of humanity, and kindness, and human nature, and all that is best in diet, to their attention, with any measure of success. But I will say, that they will never be put in a right position, till their food agrees with their nature in other respects, and there is no doubt that a coming time will see them cease to be identified with slaughter and the consumption of flesh as food.

We say then, that nature, intellect, and morals, are in harmony, and that man has not been re-constituted in his nature.

If here you bring objections from Scripture, as everybody does; if you show that the Jews ate meat; if you show me other parts of Scripture, I will say, “Mind what you do with Scripture, because Scripture has been made to sanction all sorts of evil customs in the world, from being wrongly quoted. The slaveholder flies to Scripture for a justification of his practice. War is supported from Scripture. Capital punishment to-day is contended for, because man put his fellow man out of existence, as you read in the history of Scripture, and thus you have the gallows erected, while the Christian system calls upon us to love our enemies even, and denounces the killing of our fellow men in its every precept from first to last. You may find things permitted in Scripture, and things that have been appointed. And it is a most important thing to notice the history of Scripture in these aspects. The Bible is a great book, and I am not here to night to say anything at all disagreeing with its truths, but, on the contrary, to contend that everything in nature ought to be found in harmony with the facts and philosophy of the Bible, and that if we do not make both agree in this way, it is our bungling, and not the fault either of the Bible or of nature. (Applause.) I think that nature, Sir, is the voice of GOD in creation, and science the handmaid of religion, and thus that her facts speak to us with the force of reason, dispensing light and knowledge in the beautiful world which surrounds us, and illustrating in all things the wisdom of the Creator in the thousand traces of his hand, and the harmonious relation of laws in all things it contains. I therefore say, we must mind when we come to Scripture, to see that it is a book of principles, facts, and history, and often tells you of wrong-doing as well as right-doing. That it tells how GOD in his mercy has permitted

man, when he would not live in a high and elevated way, to descend to a lower state, showing us the mercy and providence of GOD in the fact, that he ever distinguishes himself in all the world's history, by making the best of the worst of us.

I therefore contend that if you show that the Jews were permitted to eat flesh-meat, and to offer animals in sacrifice, and to do various like things, I may say this is not the most orderly state of man's existence. There was an appointment of man's food in “the herb bearing seed, and the fruit tree yielding fruit,” before he fell into disorder; and though there is this permission afterwards, I say the permission can never be as important to be attended to as the appointment, and is not associated with principle as the appointment is. To prove how little sanction should be taken from the conduct of the Jews, you may read that the putting away of wives, even, was permitted among them; but CHRIST throws a dash of light upon this part of Jewish history, when he says, “MOSES permitted you for the hardness of your hearts to put away your wives, but it was not so in the beginning.” No more was flesh-eating in the beginning, but in the course of time it came to be permitted; and who says anything against it in the light of its being a moral offence? I do not. I leave men to obey their sense of right, and to eat meat if they please; and I would never force the Vegetarian system upon their attention, but ask them to come and see if it does not present a better and a happier way of living; but if, after this, they think well to continue meat-eaters, I consider they are morally free to do so, and I will throw no stone of reproach against any soul living for continuing his practice in that way. Let us not, however, mistake in referring to Scripture, and because things have been permitted—as slavery, and putting away of wives, and capital punishment, amongst “a rebellious and stiff-necked people,”—let us not say it is for us to imitate them, for if we do we shall at the same time betray and forsake the principles of Scripture, for the Jews exacted even an “eye for an eye and a tooth for a tooth,” while the Christian system says, “Do good to them that despitefully use you.” So that the spirit of *our* conduct is altogether incompatible with the conduct which was completely permitted to the Jews under their many inferior institutions.

Then people go to the practice of CHRIST, and they try to put us at disadvantage there too. It seems hard, if you can prove scientifically from the facts of GOD's creation, that there is complete harmony in living upon the Vegetarian system, to have to meet objections of this kind; but I always endeavour to bestow care upon objections, because they spring from the unsatisfied mind, and have to be overcome; I therefore meet that question amongst the rest. I would never say anything to oppose the practice of any man who believes that CHRIST ate the flesh of animals, and therefore he ought to eat it too; or indeed, if he pleased to eat it on any ground whatever; but I would say, be quite sure of your fact before you rest a practice upon it.



CHRIST lived as a man amongst men. He might create the loaves and fishes; he might feed men in the way in which alone they would understand being fed. He, doubtless, attended to the great essentials of salvation first of all, in a world not recovered from the darkest heathenism, and questions of sanitary reform, and dietetic reform, and a thousand truths and practices to come in the future, could not be then introduced. His brief and brilliant career was devoted to bringing the "kingdom of heaven" upon earth, in the gospel he taught, and incidental gleanings only can be gained of the matter in question. There is, however, no direct evidence as to his dietetic practice.

CHRIST is claimed as one of the Essenes, one of the sect of Jews who abstained from fish, flesh, or fowl; and it was the proud boast of that straitest sect of the Jews, that CHRIST was of their order, and if so, he could not have been a consumer of any of those substances. We cannot prove that he ate flesh or fish, any more than, in a lower sense, you can prove that I, or others, who have sat at meat at the table where flesh and fish have prevailed (without partaking of them) have been confounded with the practice of others. CHRIST did eat something, whether honeycomb, or bread, or what, we know not fully, for there is no distinct evidence, however people may suppose to the contrary, till they come to examine those passages in strictness. I might further add, that it is here a question of the external practice of Him who built the human frame, and enstamped his laws upon it; and thus, if flesh have the abnormal effects on the body contended for, it is, at least, improbable, whatever might be permitted to others, that the private practice of CHRIST in any degree contravened the principles of which he was the author. But if he did eat "meat," there is still nothing to prevent people living most scripturally upon the Vegetarian system. I hold that all are free; and if so, my argument to-night will leave everybody just as free as they were at the beginning of the lecture.

In conclusion, then, what says experience upon this question? Why we have this diet as the diet of the ancient world. We find that the greatest works of ancient times were done upon it. The Greeks, the Romans, and the Persians followed it out, and it is identified with the noblest periods of their history; the consumption of flesh and the luxuries which followed, being equally identified in the Greeks and Romans with their decline and fall. We find that the most enduring physical and mental toil can be supported upon this system. The Poles, and Hungarians, and Russians, it was proved in the last war, and even in the present, can live in health and strength upon black bread and the simple products of the earth. We find that the strongest men upon the earth at the present day, as, indeed, in all time, subsist upon black bread, figs, dates, and other fruits, and drink only water. You find that some of these, as the porters of Smyrna, who live in this simple way, can lift and carry burdens from 700 to 850 lbs., a weight that no beef-fed, porter-drink-

ing porter in our country ever attempted to face in his most dreamy conceptions.

We find, again, that Professor FORBES made experiments, for a long time, upon the height, and strength, and weight, of a number of men that he met in Edinburgh, both Scotch, Irish, and English, and what do you think was the result of all his experiments in this way? The Scotch were stronger than the English; the Irish were stronger than the Scotch; the Scotch were somewhat taller than the English, the Irish again taller than the Scotch. Their relative strength, which is given in *Chambers's Journal*, was as follows: the English could lift 403 lbs.; the Scotch, 423 lbs.; and the Irish 432 lbs. We do not know what was the diet of these people, but it is probable that it was more or less characteristic of the country to which they belonged; thus, so far as this goes, the meat-eating Englishman was surpassed by the more frugal Scotchman, and he again by the Irishman.

Experience will show this question again and again to be established in truth. But you must not go and compare yourself with somebody else; that might be a most unfair comparison in many ways. The best comparison of all, is, after living judiciously, to compare yourself with your former self, and then I will venture to say that the advantage will be given to the Vegetarian system. Look then at this system without partiality, I beg of you. The evidence of the Vegetarian Society of Great Britain, so far in its present statistics, gives important evidence in the cause of truth. We have members who belong to all classes and occupations; every sort of hard avocation is followed by Vegetarians, and their experience is that they can both live cheaper, and work harder, upon a reformed diet than a mixed. We have people of all terms of abstinence, even to those who have lived 45 or 46 years without the flesh of animals as food; and I have had, in my own personal experience, the happiness of never having tasted flesh-meat or alcoholic beverage in all my life, up to upwards of 43 years of age. You find that people can exist without it; do not fear their sinking into an apathetic condition. The fact is, the eyes are open in a thousand ways to enjoy happiness when you come to the practical doing of the truth. You have even a greater variety of food than you have upon the other system; do not think, therefore, you will be starved upon it. I got the housekeeper's slate the other day, and I wrote from it two dinners ordered for a family. The Saturday's dinner was: peas soup, minced fritter, cold omelet, buttered eggs, beet-root, baked potatoes, mashed potatoes, greens, Yorkshire puddings, moulded farina, tarts, preserves and cream.—Sunday's dinner: vermicelli soup, rice fritters, potato pie, boiled potatoes, mashed potatoes, parsnips, beet-root, preserve pudding, moulded and whole rice, flat apple tart, baked custard, tarts, preserves, and cream. Here are two dinners, not to mention the dessert following, to show how you may vary the diet. I do not mean to say that everybody is to eat as much as that; but I am describing a well provided table, and the variations are

abundant, and you may live as simply or as luxuriously as you please, and find every taste amply met, and every want of variety supplied. And not only have you more kinds of food than upon a mixed diet, but you have more gustatory enjoyment; you feel at one with nature, and in a new sort of life, in practically living out this system.

You will find that there is a more complete temperance system in this than in abstaining from alcoholic beverages alone. Many cannot be abstainers from alcoholic beverages, except with the utmost difficulty, when they consume flesh. Temperance will never hold her own till she makes her half question a whole question, by taking Vegetarianism along with it. Whoever becomes a Vegetarian necessarily becomes a teetotaler, with this great difference in the two systems, that whilst teetotalism takes away the drink by force, Vegetarianism does it quietly and easily, by taking away man's appetite for it.

The world has, indeed, need of the system. Why do we not realize the maxims of Christianity infinitely more than we do? One cause is to be found in the impediments to the development of man's higher nature by the customs to which I have alluded.

Lastly, then, I claim attention to this system as immensely calculated to increase the happiness of the world; as calculated to improve man's physical condition, and enable him to live at one with himself. I claim it for the development not merely of his physical nature, but for his moral and spiritual nature; I claim it as essential to the harmony of existence; I claim it as removing disabilities and difficulties in the paths of men. I ask the world to notice this system by way of making good things easier of attainment than they now are. I say it is not a new system, but the oldest system of all; it started with the existence of man, and has continued in all time; and whatever else has been permitted, this system has been appointed. I ask those who hear me, then, to consider whether or not it be not the only natural mode of life to-day; whether every interest of man cannot better be secured by living this way than any other! (Continued applause.)

A cordial vote of thanks was accorded MR. SIMPSON, on the motion of DR. METCALFE, of Philadelphia, for his interesting and important lecture, and the proceedings closed about a quarter-past ten.

## LOCAL OPERATIONS AND INTELLIGENCE.

### VEGETARIAN SOCIETY.

*Prize Essays.*—J. G. C.—The competitors for the prizes may be either British Members of the Society, or Honorary Members residing in the United States, or on the Continent, as well as Vegetarians who have not hitherto joined the Society, the competition being, in fact, *open to all*. To have restricted the prizes to British Members, would have been invidious, since all Honorary Members residing out of Great Britain are still within the organization, and regularly receive our acknowledgements as members of the Society. For those who have not joined the Society at all, we have only to say that for the practical purposes contemplated, they are welcome to the same advantages as our more intimate supporters of the movement.

*Mr. Cook's Excursions.*—The character of the Trips for which Mr. COOK has become famous, can best be judged of by strangers, by making application for his Journal, and the printed particulars of the various routes, etc. (issued gratis), to be had on application to Mr. COOK, Temperance Hotel, Leicester. — A considerable saving is effected on the common expenses of travelling, by joining his parties, and much of the usual difficulty of travelling is obviated, by all arrangements being made beforehand.

*Lodging in Glasgow.*—We shall be happy to supply the names of excellent Temperance Hotels where Vegetarians visiting Glasgow at the time of the Annual Meeting and Banquet can be lodged. Early application, however, will be necessary to avoid the risk of disappointment, as the demand for accommodation at the time of Mr. COOK's excursion will be great, indepen-

dent of that of the usual number of visitors in the month of July. Some of the Temperance Hotels, in Glasgow and Edinburgh, are of the best to be found.

*Compulsory Vaccination.*—J. P. G.—Objections of the strongest possible kind are experienced by many Vegetarians to the course of legislation in connection with *Compulsory Vaccination*, and what is called the *Medical Reform Bill*, but which, as tending to set up a monopoly in the present acknowledged defective appliances of allopathic medicines, we cannot regard as less than misnamed. Both these measures are before Parliament in one form or other, the former for amendment having been already partially put in force. Such is the hostility to these measures, that some of our friends have determined to petition against them, and we shall be glad of as many intimations of desire to have sheets sent for signatures as possible. We expect to be able to communicate that the Petition has been presented in the next number of the *Messenger*, and thus recommend all promptness in those desirous of joining in it.

JOHN ANDREW, JUN., *Secretary*.

### ACCRINGTON.

*Signs of Progress.*—Our efforts here will not appear marked of late; but there is progress notwithstanding, and though we have not held meetings and had lectures for some months, the inquiry and study of the question have gone on, other more distant places having had the benefit of our aid in advocacy. W. S.

### CRAWSHAWBOOTH.

*Public Meeting.*—Our operations in this locality have been regularly continued. We

have had a Public Meeting in the Holly Mount School, Rawtenstall, on Monday evening, March 31st, when we were favoured with the presence of Mr. J. ANDREW, Jun., of Leeds. The Rev. J. HORNBY, Wesleyan Minister, presided. Mr. ANDREW'S address was followed by some remarks from Mr. J. CHALK, Mr. T. NOWELL, and Mr. W. HOYLE. The attendance was not quite so good as we could have wished, in consequence of its being on the evening when the signature of the treaty of peace was announced, and there was a display of fireworks out of doors which kept many away.

*Association Meeting.*—On Monday evening, April 21st, Mr. T. NOWELL delivered a lecture entitled "Reasons for being a Vegetarian," to the members and friends of the Association.

*Vegetarian Meeting.*—We have also had a Meeting in the Vestry of Holly Mount School, Rawtenstall, on Monday evening, May 12th, when Mr. W. HOYLE replied to a lecture recently published, entitled "The Vegetarian Fallacy." He took up the different arguments which are adduced in that lecture, and showed that they were fallacious, to the satisfaction of most present. Mr. J. CHALK presided, and some inquiries and objections were made by one or two persons, which were fully answered.

W. H.

#### EDINBURGH.

*Association Meeting.*—Our usual Meeting was held at the Calton Convening Room, on Wednesday, May 7th, Mr. REID in the chair. Mr. YORICK read the Rev. W. METCALFE'S interesting lecture from the *Messenger*, to a very intelligent and attentive audience, which led to an animated discussion.

J. R.

#### GLASGOW.

*Association Meeting.*—The Association met as usual on the first Tuesday in May. Mr. JAMES COOK, of Paisley, read an essay on "The Claims of Vegetarianism to be ranked among the Benevolent and Progressive Movements of the Day." The subject was ably treated. The long days and out-door attractions are against our meetings, yet we had a fair attendance. A reporter from one of the daily papers was present, and noticed the meeting in his paper. We are anxious to learn the arrangements for the next Annual Meeting of the Parent Society, the time for which is approaching.

J. S.

#### HULL.

*Vegetarian Experimenters.*—I have seen one man, a hard worker, and heard of another, a paper manufacturer, who have been trying the system some time, and hope to induce them both to make the declaration required for admission to the Society. Besides these two, we know of about forty others, but they hesitate to identify themselves with the Society. Our want of success in obtaining members here, is entirely owing to the want of proper organization, which would readily be secured were we to have a popular demonstration, such as has been given at

Glasgow, Birmingham, Leeds, etc., but our want of funds prevent this.

*Vegetarian Publications.*—These are still inquired for, and mine have been so often lent that they are now worn out.

T. D. H.

#### KIRKCALDY.

*Social Meetings.*—Since my last communication, I have had the pleasure of holding eight or nine private meetings with several individuals, who, I am happy to state, are fully adhering to the principles of the Vegetarian Society, and on these occasions I have been much gratified to learn that they continue to be well pleased with the practice of entire abstinence from the flesh of animals as food. These meetings have been generally conducted in a conversational style, with occasional readings from the *Vegetarian Messenger*, and other works upon the dietetic reform, which seems to have a very good effect.

*Vegetarian Experimenters.*—Some of these persons, upon my asking them to join the Society, have told me that they will in all probability do so by and bye, but they wish to give the system a longer trial before doing this. Nevertheless, it is very gratifying to hear them, from time to time, expressing themselves as feeling an increased attachment to the system, and on that account there is good reason to expect that ere long they will identify themselves with the movement. There are, I think, thirteen individuals who are adhering strictly to the practice of entire abstinence from flesh, fish, and fowl, and besides these, a few who are trying the system partially, and, I believe, are increasing in attachment to it, and it is to be hoped that ere long they also will adopt the principles of the Society out and out.

*Loan of Vegetarian Publications.*—I am very happy to say that the various publications in my possession are still being very generally read, as also those in the libraries, and there can be no doubt that good will result therefrom.

H. M.

#### PADSTOW.

*Distribution of Tracts.*—Our operations at this place, so distant from the great centres of Vegetarianism, are limited to the distribution of tracts and other printed matter. The seed is being sown, and, when opportunity serves for some public demonstration, we trust it will be proved to have been fruitful.

*A Satisfactory Experiment.*—A gentleman from Truro gives the following statement as to the results of his Vegetarian Practice. "I have lived strictly for fourteen months, and have rid myself of a cough that had been on me for above three years, with violent hemorrhage of the lungs, ravenous appetite, palpitation of the heart, sleeplessness, nervousness, and mental anxiety, and now enjoy clearness of thought." This gentleman is a strict Vegetarian, takes nothing warm, takes only two meals per day, drinks cold water only, and sleeps on straw.

J. P. G.

## VEGETARIAN LECTURE AT RAWTENSTALL.

ON Monday evening, May 12th, a lecture was delivered by Mr. WILLIAM HOYLE, in the Holly Mount School, Rawtenstall, in the course of which he examined the principal matter of a lecture recently published, entitled, *The Vegetarian Fallacy*. \*

Mr. J. CHALK presided on the occasion.

The LECTURER remarked that he had sat down to the perusal of the lecture he was about to notice and comment upon, with feelings of the deepest interest, having been assured that it was written by one who had thoroughly and fairly investigated the arguments advanced in support of the Vegetarian system. On the first reading, some of the objections appeared to possess weight, and some of the arguments appeared plausible; but after a little thought, much of this first impression was removed, and he began to congratulate himself that if these were all the arguments that could be advanced against the system, by one who had made it his especial study, he had no reason to doubt its truth. His object on that occasion would be, to give a few of the reasons which led him to believe that the arguments therein advanced were false and illogical. He would, therefore, proceed to examine the different objections to Vegetarianism, adduced by the writer, and as far as possible endeavour to take them up somewhat in the order in which they appeared in the published lecture.

The first objection which was brought against the system was one which had been often answered; and he had expected that some notice would have been taken of these answers, but this was not the case.

The argument adduced was simply this—man possesses the canine tooth, and that shows that he is adapted to feed upon flesh; and two authorities were quoted in support of this view.

In reply to this he would say, that there were several animals which possess this tooth as greatly developed as man, as, for instance, the horse, camel, monkey, etc. If, therefore, the fact of man possessing the canine tooth proved him to be adapted to live upon flesh, then it equally proved that these animals ought also to partake of flesh.

Men (who often erred in opinion) argued that the presence of this tooth proved the necessity of eating the flesh of animals. Several animals, which are guided by instinct, and therefore seldom err, possess this tooth, and do not, in their natural state, use the least particle of flesh, and therefore it was reasonable to infer that it is not their natural food; and if not theirs, it might equally be inferred neither was it man's, the argument, he thought, being equally sound in both cases. In carnivorous animals the food was, as it were, torn or chopped into bits, and thus swallowed. In man, on the contrary, the food ought to be reduced to a pulp, and

thoroughly mixed with the saliva before it was swallowed. This was accomplished by means of the molar or double teeth, and hence man seldom used the "dog tooth," in chewing his food, and if this tooth were not used for chewing meat, it seemed unreasonable to suppose it was given for that purpose.

The next objection raised had reference to some of the men whose examples Vegetarians adduced, to prove the excellence of a vegetable diet. The writer asked, "How does PYTHAGORAS aid the movement? Why was he a Vegetarian? Simply because he believed in the doctrine of the transmigration of souls." But he (the lecturer) would ask, what had that to do with the question? If the practice of Vegetarianism preserved him in health, with a vigorous intellect, to a good old age—and they had the testimony of ancient history that such was the case—it mattered not why he adopted the practice.

The objection to FRANKLIN was just parallel, and was stated in the following words:—"His doubts, if he had any on the morality of the subject, were dissipated on the occasion of his crossing the Atlantic, when a fish which had just been caught was opened, presenting several small fish which had been swallowed as food. 'Ah!' said the shrewd philosopher, 'if you eat one another, it must be right that we eat you,' and from that time the author of *Poor Richard* ate animal food." Now, supposing the above narration to be perfectly correct, he would ask, What had this to do with the question? If, as FRANKLIN told us in his *Autobiography*, when he lived wholly upon vegetable food, he was stronger than the other men, and his intellect was clearer, and his expenses were comparatively small, so that he could save money to buy books, etc., then his reason for adopting the practice was of no moment; the result of the practice, which was so highly satisfactory, was all that concerned us.

The allusion to HOWARD was calculated to give to the minds of young persons a dread of pursuing the practice of those self-denying virtues so conspicuous in this eminent man. The idea sought to be conveyed was, that HOWARD, amongst other things, practised Vegetarianism, and also trained up his son in the same laudable principles, and that, in consequence of this, the intellect of young HOWARD became so weakened, as to necessitate his confinement in a lunatic asylum, and, finally, resulting in his death. The above idea, which, though not plainly expressed in the lecture, was clearly implied, was one of the grossest misrepresentations of fact which could possibly be made, since we learn from a recent biography that:—"Young HOWARD was one of the most abandoned young men in the metropolis, that when his father had retired to rest, he used to sally out along with his father's servant, and spend his nights in taverns and tap rooms, among the fumes of smoke, and the embraces of abandoned

\* *Popular Lecturer*, No. 1, New Series.

females; and that, in consequence of a disorder brought on by his abandoned habits, he took a large dose of medicine to give him relief, and this had such an effect upon his nerves, that he was never afterwards right again." If the writer of the lecture under notice had read the above then his statement was a gross perversion of facts; and if he had not read it, then he ought to have given the subject a fuller examination, before he ventured to express an opinion so utterly at variance with the facts of the case.

The reference to LAMARTINE was equally unfortunate. It was as follows:—"LAMARTINE had the destiny of France in his hands! By the exhibition of energy and prompt decision, France would this day have been a republic." It is here intimated, that it was for want of energy that the republic was lost, and that it was for want of eating flesh-meat that LAMARTINE had not sufficient energy. What a pity that such a glorious republic should have been lost for want of a beef-steak or a mutton chop! But he would ask, was there nobody but LAMARTINE in the convention at this time? Where were the two or three hundred other members of the legislature? These were not all Vegetarians; and if a flesh diet would have imparted to one individual sufficient energy to have saved the republic, surely, when two or three hundred partook of it, there would be a redundancy of energy, more than necessary to save the republic. But the republic was lost—and all because LAMARTINE was a Vegetarian! He might go on to illustrate these several topics more fully, but time would not allow; he would only, therefore, observe, before leaving this head, that the writer gave a catalogue of several eminent men—NEWTON, LAVOISIER, etc.—who were all Vegetarians, and then disposed of this evidence in favour of Vegetarianism by the assertion, "without an exception they were all morbid subjects." What was here meant by the term morbid, he (the lecturer) did not comprehend; but he knew that they found themselves better in every respect upon a vegetable than a mixed diet; and if the reference was to their being of a morbid turn of mind, he would observe, that it was impossible to pursue study intensely without producing an apparent morbid state of mind, which was all that was found in these men to distinguish them from men generally.

Objection was next taken to Vegetarianism on physiological grounds. It was said, "Flesh-eating animals, as the lion or the eagle, have alimentary canals very simple and short; that animals living on vegetable substances, as the cow, have alimentary canals very long and complex. The length of the alimentary canal of the herbivora is from eleven to twenty-eight times the length of its body; in man it is only six times the length of his body. If physiology, therefore, is to give evidence, it proves that man was intended to live upon an exclusively animal rather than an exclusively vegetable diet." The writer would not be so bold as to assert that man should live upon an exclusively flesh diet, and, therefore, if the above reasoning was in-

tended for anything, it must be to prove that man ought to use a mixed diet. The argument, in short, was as follows:—Herbivorous animals have long alimentary canals, etc.; carnivorous animals short ones; the organization of man comes in between the two, therefore, his food should be a mixture of both. He objected to the above conclusions for several reasons. 1st. The argument was unsound. Suppose there were three cannons placed before him; the first a two-inch bore, the second a three-inch bore, and that the third had a bore of four inches.—Suppose he were to take them up, and begin to argue upon them, thus:—Here are three cannons, one has a bore of two inches, another of four inches, but the other comes in between them, being only a three-inch, and therefore it follows that it is intended to shoot both four-inch balls and two-inch balls. Did they think such an argument as that would be tolerated? No. The impracticability of the thing demonstrated its absurdity. But it was only similar reasoning to argue that, because man, in structure, came between the flesh-eating animals and the grass-eating animals, therefore he should eat both. If the argument proved anything, it would prove he should eat both grass and flesh. The true method to argue the subject, was—Here are three cannons, one a four-inch, the next two-inch, and the third a three-inch bore; and since the four-inch cannon requires four-inch balls, and the two-inch two-inch balls; therefore the three-inch cannon should have balls between these; that is three-inch balls. Just so in physiology. The alimentary canal of the carnivora was short and narrow, that of the herbivora long and wide. The food of the carnivora was condensed, that of the herbivora was bulky, therefore, since the alimentary canal of man was neither so large as the one nor so small as the other, the food ought to be neither so bulky as in the one case nor so condensed as in the other. And so the food of man, when derived from fruits, roots, grains, etc., was just adapted to his organs, and whenever a proper diet of this kind was followed out, the different organs of the body were preserved in the best condition of health. 2nd. But in arguing this point—the legs of man were taken into account whilst those of animals were left out; if the legs of man were left out also, he would be much nearer to the herbivorous animals than the carnivorous. 3rd. The monkey tribes, which in their natural state, were always herbivorous, approached nearer in structure to carnivorous animals than men did. But these animals being guided by instinct, seldom erred, and therefore the food they lived upon was their natural food, and if it was their natural food, much more was it the natural food of man, since his organization approached still nearer to the herbivora than that of the monkey tribe did.

In the next place, he noticed the objections raised, from a consideration of the chemistry of the subject. The writer, in this division of his lecture, said, "If chemistry supported the views of the Vegetarian, an appeal to it would prove that vegetable diet is more nutritive and strengthening than animal food. Is this so?"



This was followed by a series of quotations from LIEBIG'S *Familiar Letters*, some of which were difficult to understand, but the following seemed to him to be the gist of them, as a whole. 1st. Flesh is more nutritive than vegetable food, therefore it is better adapted for man. 2nd. Flesh contains substances not found in vegetables, and is more easy of digestion. 3rd. Flesh being nearer the nature of human flesh than vegetables, it follows it will be easier to manufacture it into human flesh again.

He begged pardon if he misunderstood the purport of the writer's reasoning, for he sometimes seemed to make an assertion, or throw out hints, as though he were unwilling to commit himself to them.

The assertion that flesh was more nutritious than any other kind of food, was in one sense true, and in another false. Flesh taken just as it was bought, was inferior in point of nutrition to many vegetables, but the innutritious matter was water, of which flesh contained a large quantity; in this sense it was less nutritious, or contained less nutritive matter, weight for weight, than some vegetables. If the water were abstracted, the remainder in lean flesh was nearly all nutritive matter; but that it followed that flesh was better adapted for man, because it was thus more nutritious, he denied. An examination of the conditions necessary for the healthy working of the different organs in the human system, taught us three things. 1st. That for the proper maintenance of a healthy condition of the system, a certain amount of heat was necessary, and this was supplied in the food we ate. The labouring man, according to chemists and physiologists, ought to have four or five parts of respiratory matter to one of nutritious matter in their food. Our food ought, therefore, to contain these two elements. 2nd. Food ought to afford a certain degree of bulk. 3rd. It should contain innutritious matter.

He would notice, again, that food should contain a mixture of plastic and nutritious elements. This was not the case in the flesh of animals when in their natural condition, or only to a very limited extent, as the lean of flesh-meat was almost entirely destitute of the respiratory element; and as the too rapid introduction of nutritive matter into the body, was a powerful source of disease (as was shown by Dr. CARPENTER), it followed that since flesh was almost destitute of that element of which it should contain by far the greater proportion; it had a tendency to the production of numerous disorders, especially of the organs of elimination, for the azotized matter introduced into the system, had to be thrown out again, if there was more than was needed, by the agency of the liver and kidneys; these organs had, therefore, more than their natural work to perform, and frequently became deranged in consequence. Hence, in "high livers," or those who used flesh-meat and alcoholic beverages freely, the diseases of these organs were most frequent, whilst among Vegetarian nations they were almost unknown. When an individual was

working, hard he required much nutrition, but when he had comparatively little exercise, he required little nutritive, but more respiratory food. In the vegetable kingdom there was a beautiful gradation, which would meet the wants of man in the various circumstances in which he was placed. In flesh, on the contrary, there was not this adaptation; and as the human body required these two elements, and as they were not found (or very imperfectly so) in the flesh of the animals killed for food, it followed that flesh was not the natural food of man. He contended that all the arguments of the lecture he was examining, rested upon the assumption, that food was serviceable in proportion to the amount of nutritive matter it contained, whereas, it was an admitted fact among chemists and physiologists, that by far the larger proportion should be respiratory matter, and since this assumption was incorrect, the argument deduced from it was incorrect also. He might prolong his remarks upon this head, and show the superior adaptation of a vegetable diet to sustain a healthy condition of the system in several other points, but time would not allow of this.

The lecturer then proceeded to glance at the second point of objection, under the head of chemistry, viz., that flesh contained substances not found in vegetables, and was more easy of digestion. He admitted the first assertion, but denied the second. He stated that LIEBIG himself asserts that "bread contains in its composition, in the form of vegetable albumen and fibrine, two of the chief constituents of flesh, and in its incombustible constituents the salts which are indispensable for sanguification, of the same quality, and in the same proportion, as flesh." These were all the elements which were necessary to build up and preserve in health the human organism. Those substances which were wanting were just those which contained the stimulating principle, namely *kreatine* and *kreatinine*, and thus they had the testimony of LIEBIG to the fact of vegetables containing all that they, as Vegetarians, believed to be useful, and instead, therefore, of the absence of this stimulating principle in vegetables being an argument against their system, he thought it was a powerful argument in its favour. People had got wrong ideas upon this point; they seemed to have the idea that the body was worked after the manner of an engine, the food supplying the necessary force through its combustion with the oxygen. They sought to impart life, whereas they should remember that life was there already. The Almighty had implanted a principle of vitality in all animal organisms, but the development of that vitality was dependent upon certain conditions, and our great object should be to supply the requisite conditions for the fullest development of that vitality.

Those conditions, as had been repeatedly shown, were best supplied in vegetable food, and also, that the use of stimulants in the food interfered with the normal operations of the body, and had a powerful tendency to predispose the human organism to the influence of disease.

The assertion that flesh was more easy of

digestion, was contradicted by the almost universal experience of mankind. Individuals might everywhere be found to testify that when afflicted by indigestion, instead of leaving off vegetable food, and going entirely on flesh (which would be the surest way of curing the disease if flesh were easier of digestion) they left off flesh and kept to vegetable diet, and their testimony was, that it was the best remedy they could find. Let them examine the facts given by Dr. BEAUMONT, of America, who had under his charge a young gentleman of Canada, who had been wounded by a musket ball in his side, which perforated his stomach, the wound of which healed, but left a perforation in the stomach, so that the doctor was enabled to watch the process of digestion uninterruptedly. Dr. BEAUMONT had given the time of digestion of many articles; though, unfortunately, he experimented more with flesh than vegetables. The time required for the digestion of rice was 1 hour; sago, 1 hour 45 minutes; barley, 2 hours; apples  $1\frac{1}{2}$  hours; boiled potatoes,  $2\frac{1}{2}$  hours; bread, 3 hours; fried beef, 4 hours; veal, 4 hours; boiled beef,  $3\frac{1}{2}$  hours; boiled pork,  $4\frac{1}{2}$  hours; roast pork,  $5\frac{1}{2}$  hours.

The preceding data (if correct) demonstrated the utter fallacy of the assertion that flesh was easier of digestion than vegetables. If, as he had shown, flesh was more difficult of digestion than vegetables, it would account for the excessive use of other stimulants—such as pepper, mustard, and, not unfrequently, bitter beer, or brandy—by those who were in the habit of partaking of flesh. In consequence of the difficulty the stomach experienced in getting rid of its contents, they had recourse to these other appliances in order to accelerate its operations, and enable it to push forward that which ought never to have been submitted to its action.

Passing over many things which, if time permitted, he would have mentioned, he came to notice the third point under the objections from chemistry, viz., that flesh, being nearer the nature of human flesh than vegetables, it followed that it would be easier to manufacture it into flesh again. This, at first view, appeared very plausible, but a little consideration would show the fallacy of the reasoning. They were all well acquainted with the cotton manufacture, and therefore he would borrow an illustration from it to make clear what he wished to show. Suppose some individual went into a mill, and, seeing the process of manufacture as it was carried on, addressed them as follows: "Now, gentlemen, you are not pursuing the best method of manufacturing your cloth; if you would only take and manufacture cloth instead of using cotton, there would be far less trouble with it." Perhaps they would hesitate in believing what was said, and tell the objector so, who might then argue the point thus: "Now it is plain that cloth is nearer the nature of cloth than cotton is; and does not common sense teach that the nearer one thing approaches another in its properties, the less will be the difficulty to make them one." The reply would be: "That sort of argument is all nonsense; the machinery is

made for manufacturing cotton, and will manufacture nothing else so well." And so he said with respect to the human body. If they could take a piece out of another animal and patch up their own bodies with it, it would do very well to reason thus; but since (if he might use the expression) it had to go through the whole process of manufacturing, just like vegetable food, and since the machinery of the body was made for manufacturing vegetable food when they came to use flesh, it threw the machinery of the body out of order to a greater or less extent. The argument was equally sound in the one case as in the other, but in his opinion both arguments were utterly fallacious. But then, perhaps, it would be said, nobody could have so little sense as to begin to manufacture cloth out of cloth, providing it were possible, because it would cost about twice as much to get the cloth as it did to get the cotton. For his part, he thought they would be arguing very sensibly upon that point, and that no one would do anything so absurd as this. But they found that the individual who used flesh as an article of diet, gave more than twice the money for the beef which he would have to pay for vegetable food; and for some kinds of flesh he must give much more than he did for beef. If, then, the individual would be foolish in the one case, was he not equally so in the other? This led him to a consideration of the next topic—the question of economy. And here it was somewhat amusing to see how the writer evaded and misrepresented the question, by trying to make out that a portion of the 75 per cent of water which is contained in flesh, was not water, but that it was juice of flesh, and a highly nutritious substance. Now he submitted that when LIEBIG gave the quantity of water in flesh-meat as more than three-fourths, he did not mean juice of flesh, for juice of flesh was not water, and if he meant that, his data was incorrect, for they would find that when the juice of flesh, along with the water, was removed, there was not then one-fourth of the weight left. Professor JOHNSTONE said: \* "If a piece of fresh beef be dried in the sunshine, it will lose so much water, that four pounds of fresh newly-cut beef will leave only one pound of dried flesh." Now he thought that passage was sufficiently plain, that there could not be a quibble about it; but the Professor was, if possible, still plainer, for he afterwards said: † "In beef the amount water is as great as in the potato or the plantain." He thought that he had no need to argue that point any further. If it could be made out that to give eightpence a pound for flesh was as cheap (or according to the writer of the lecture, cheaper), than buying potatoes at one halfpenny per pound (when both contained the same quantity of water), this must indeed be a very clever feat.

The next point he had to notice was in his opinion perfectly ridiculous. It was plain that everything man received from the animal, the animal had received from the soil, and hence, if man had received it direct from the soil without the intervention of the animal, it would have

\* *Chemistry of Common Life*, p. 127. † p. 128.

been of equal, or far more service to him. But then the Vegetarians needed 1 lb. of butter per day, or 7 lbs. of butter per week, and cheese in proportion, according to the dreamings of this writer, for certainly he could not mean what he affirmed. Now, he (the lecturer) dare positively assert, that for the last five years he had not, on an average, used more than half a pound of butter per week, or, say one ounce per day. And he could state further, from his acquaintance with the habits of twenty or thirty other persons, that they did not each, on an average, use more than three-quarters of a pound of butter per week, and he did not think they used one quarter of a pound of cheese per week. So that this writer was supposing them to use about twelve times the quantity of butter and cheese which they did consume. It was possible there might be Vegetarians who used butter largely; but he was not personally acquainted with any; however, one thing was certain, that it was wholly unnecessary, nay, he could say highly injurious, to use anything like the amount of butter or cheese here mentioned; he had been for weeks together and scarcely used any butter at all, and he knew several others who had been as long without, and they never felt the slightest inconvenience from its disuse, so far as health was concerned. With respect to eggs, all the Vegetarians he knew only used them very sparingly; he had not used one egg per month, on an average, for the last three years; so that if all the strength and health of the Vegetarians came from using butter, cheese, and eggs, the Vegetarians in that locality, at all events, would be a weak and sickly looking set of people; but he could assure the author of the lecture (he need not assure his audience, for they could see for themselves) that they had many in that locality, who looked as well as the best looking flesh-eaters that were to be seen, and those who had used the least flesh-meat during the period of their lives, before becoming Vegetarians, were amongst this number.

The lecture under notice next adverted to the influence a vegetable diet exercised upon the mental faculties, and sought to evade the point by saying, that as Vegetarians used cheese, butter, and eggs, they could not tell what would be its effects, as they were partial flesh-eaters. Allowing this assertion to be correct, it proved nothing, since, if the partial disuse of flesh exercised a salutary influence upon the mental faculties, the argument was the same. That abstinence from animal food had a salutary influence upon the mental faculties, was proved by experience. 1st. Those who had abstained purposely, to enable them to exert more energetically their intellectual faculties, and who had no design of being Vegetarians on principle, had proved this. Among these might be mentioned NEWTON, MILTON, Sir R. PHILIPS, and many others. 2nd. The testimony of all Vegetarians, with scarcely an exception, corroborated the same fact. 3rd. But the most powerful argument was to be found in the influence it exercised upon communities. The Patagouians, the Fugeans, the Esquimaux, the Samoides, the

Australians, the inhabitants of the Andriman Islands, and many others who might be adduced, lived solely upon animal food, and were by far the lowest in the scale of civilisation and intellectuality, some of them very little above the inferior animals. But so far as his reading had extended (and he had examined all the travellers he could meet with), he had not found one nation living upon a vegetable diet, even the worst of them, who were nearly so degraded as the flesh-eating nations. If the diet had not a powerful influence in producing this difference, he should be glad to be informed what was the reason of the difference. The writer of the lecture also alluded to the excitability of the Irishman, to show that a vegetable diet made men excitable; and he supposed, if it would serve his purpose, he would have brought up the Hindoo, as was often done, to prove that it made men sheepish and effeminate. When they saw something characteristic in one nation which was not found in another, although both living upon the same (vegetable) diet, they should be willing to investigate the condition of life in which they were found, and if this writer had done so, he believed he would have found sufficient in the principles which were instilled into their minds, the poverty and oppression they had to bear, their love of whisky-drinking, etc., fully to account for any excitability that was found in them. This writer then slightly noticed the practical testimony of great and good men who were in favour of the system, and tried to explain the benefits as resulting from a liberal use of butter, etc.; but as this had been noticed before, he would now pass over it.

The next point advanced by the author of the lecture alludes to the evidence he supposes Scripture to bear against Vegetarianism. The following was the strongest argument, and indeed it was all the argument which could be brought from the Bible. "JESUS CHRIST is divine, and not only created man, but loved him to such a degree as to die for him, and sanctioned the eating of animals for food. Therefore animal food is not injurious, but the best food adapted for men, under the same conditions in which CHRIST partook of it." He (the lecturer) believed (though all Vegetarians did not) that Scripture sanctioned the use of animal food; yet as far as he had been able to examine the question, the weight of Scripture evidence appeared to be in favour of a vegetable diet. They might glean the following facts from a perusal of the Bible. 1st. When GOD first appointed man his food, flesh was excluded. 2nd. GOD afterwards gave permission for man to eat the flesh of animals, but restricted the blood. 3rd. When the subject was again interfered with, a still further prohibition was enforced; that was in the laws to the Jews. Not only was the blood forbidden but a vast number of animals, indeed by far the larger part, were forbidden also. The fat was forbidden, (see Leviticus 7th chap.), and what was allowed to be eaten was to be eaten on the first or second day, and if left till the third, was to be burnt with fire. But where could they find such restrictions placed upon vegetable food?

There were none, and although the ALMIGHTY allowed the use of flesh as food, yet, he placed so many restrictions upon it, as were sufficient to fill the minds of attentive readers with doubt as to its utility to man. But to return to the argument he was combatting. They would find that, although it appeared plausible, yet it was unsound. He would apply the same reasoning in three or four cases. 1st. The argument under notice. GOD loves man; he sanctioned the eating of animals for food; therefore, animal food is the best food adapted for man. 2nd argument. GOD loves man; when he appointed him his food while in a state of innocence, the use of flesh was excluded; therefore, flesh is not the best food for man. 3rd argument. GOD loves man; he sends and permits thunder-storms, earthquakes, pestilence, famine, etc.; therefore these are best for man, for if they were not, GOD would not send them. 4th argument. GOD loves man; he has prohibited the use of many animals as food, but GOD would not have prohibited them if they had been good—for the prohibition of a good is an evil—therefore they are not good. They thus saw that, by the use of this writer's reasoning, they could prove that flesh was the best; that it was not the best; and that many other things they had been in the habit of regarding as evils, were, in fact, the best circumstances which could take place. He might also allude to the region inhabited by man, when GOD gave him permission to eat the flesh of animals. Those who believed that animal food was essential in cold climates, allowed that in hot climates it was prejudicial. It was, therefore, a matter of little doubt that the use of flesh by the Jews and others was an evil; and when this writer talked about the goodness of GOD, he ought to have remembered man was a sinful creature, that he had broken the law of his GOD, and therefore that kind of argument would not fully bear out. If man was in a state of innocence, the argument might be valid, but then, when GOD appointed man his food while he was thus innocent, he excluded animal food, so that all the weight of the writer's own reasoning was directly in favour of Vegetarianism.

He would not notice the quibbles about words which the lecture contained, but only notice the arguments as far as he could, and therefore he passed over many little things, to notice what was said about the Esquimaux:—"The Esquimaux must have animal food, for two reasons. First, because vegetables won't grow, and fruits won't ripen in the Arctic regions; and second, if they did, they could not yield animal heat sufficient to counteract the rigours of the climate." To argue that, because vegetables will not grow, therefore man should live upon flesh, was, in his opinion, a piece of absurdity; but to argue that, because vegetables will not ripen in Greenland, therefore we in England should use flesh, was a still greater absurdity. If they wanted to see the influence of a flesh diet, they need only look at those who lived wholly upon it in northern climes. If it were so well adapted, how did it happen that it had such a deleterious

influence upon man, mentally and physically? and that the inhabitants of those cold regions were but from four to five feet in stature, whilst they were still more dwarfish as to their intelligence? But the writer alleged that, if vegetables did grow, they would not yield animal heat sufficient to counteract the rigour of the climate. Assertions were easily made, and if this writer had proved some of the assertions he made, it would have been far better than leaving persons to rely upon his affirmation. The universal testimony of the Vegetarians whom the lecturer had heard express an opinion upon the subject, was to the effect, that they could endure cold much better upon a Vegetarian diet, than they could upon a flesh diet. But as the testimony of Vegetarians was looked upon with some degree of jealousy, he would appeal to LIEBIG, who gives the following tabular view of the relative value of different respiratory material.\*

100 MEASURES OF OXYGEN SPENT IN THE CONSUMPTION

Of Sugar of Milk, will raise 28-996 lbs. of water from	32 to 98 6 deg.
„ Cane Sugar . . . . .	28-704 Do. Do.
„ Starch . . . . .	28-356 Do. Do.
„ Fat . . . . .	27-674 Do. Do.

So that from the above results they would perceive that vegetable food was not only not inferior, but that it was 1-28th superior to fat, as an element of respiration, the consumption of oxygen being equal. It was true, it required a larger bulk of vegetable food, but then, they were aware that condensed food was injurious to the organization of man, and therefore the fact that vegetable food gave out more heat, and was presented in a greater bulk, was an argument in favour of a Vegetarian diet. In conclusion, they were taken to the Crimea to witness the want of life and energy in the Russian soldier. I wonder if the idea never entered this writer's head, that it would be a capital thing to get a mongrel breed of the Irishman and the Russian. If the Irish Vegetarian, with his excess of life, and the Russian Vegetarian with his want of life, could only be combined, they would no doubt form a noble race; when the excitability of the one and the apathy of the other should become fused together, they would constitute a man about as he should be! How any one could thus argue such opposite results from the same cause, he was at a loss to divine; but an examination of the lecture would convince his hearers that this writer, in his desire to oppose the system, had overshot the bounds of truth and reason in more points than one. He would not trespass much longer upon their time. There were many points which might have been touched on which had been overlooked, and though they had been thus passed over, it had not been to evade their difficulty. He had singled out those arguments, as far as the time would allow, which appeared to him of greatest weight, and if he had not answered them to their satisfaction it was not because the thing was impossible. No; every argument against Vegetarianism might be shown to be false, or so mitigated as not to possess sufficient weight to warrant man in partaking of the flesh of animals

\* *Animal Chemistry*, p. 117.

as food. If he had advanced any false arguments, he trusted some of his hearers would avail themselves of the opportunity to be afforded, and attempt to show them to be such.

A few objections, of no weight were then raised, and a short discussion ensued, and the meeting broke up after passing a vote of thanks to the Lecturer.

## VEGETARIAN LECTURE IN LONDON.

ON Monday evening, June 2nd, a lecture on "Man's Best Food," was delivered by JAMES SIMPSON, Esq., President of the Vegetarian Society, in the Marylebone Literary and Scientific Institution, Edward Street, Portman Square, London, before a large and highly respectable audience. The Rev. W. FORSTER, of Kentish Town, was called to the chair, and said:—

LADIES AND GENTLEMEN—I believe it is the duty of a chairman simply to introduce the subject of a lecture, and in doing this I would refer to one of the great objects, perhaps the principal object, which Vegetarians have in view in endeavouring to draw the public mind to their question: it is to remove, according to their opinion, one of the great impediments in the way of human progress. I believe that human nature, as it comes from the hand of GOD, is good; that in its natural and normal condition there is nothing in it but what is good. All its instincts, all its passions, all its propensities, all its habits, and all its powers, are GOD-given, and, therefore, good; and that the Creator may be regarded as bending over the child, whether asleep in the cradle, or lying on its mother's lap, and saying, it is "very good." There are none of those powers, habits, passions, propensities, instincts, to be despised or rejected; they are to be guided, raised, brought under the control of right reason, conscience, and the moral affections; and thus controlled and guided, they effect the object for which they are designed. Now we believe—at least, it is a part of my creed respecting human nature—that when right reason and conscience take the guidance (as the aristocratic powers—the best powers of the soul) of the propensities, and passions, and habits, that then human nature is working out and tending to the great purpose of the Creator. Whatever, therefore, tends to give the habits and passions the control over the reason, the conscience, and moral affections, tends to lower and degrade human nature; and thus to frustrate the great purposes of that GOD who made us, and designed that we should be perfectly good and happy. We believe that all artificial stimulants tend unnaturally to develope—that is, prematurely to develope—the habits, passions, and propensities, and to take them from under the control of those great aristocratic or governing powers with which the Creator has endowed us. We believe that whether these stimulants consist in drink or in food, they are opposed to the great design of the Creator, because they give the lower propensities the power over the higher—introducing into the interior kingdom of man a system of mob-rule, so to speak, or anarchy. We

believe that animal food is one of those things that tend largely to disturb and dislocate the good order which GOD has instituted in human nature; and that, so long as animal food is used, the propensities will get ahead of the reason, and that consequently the affections and the conscience will have to bow to the passions. If this be true, then our movement may be regarded as one of those great efforts which have for their object the elevation of the nobler faculties of man, and the bringing into proper control the lower propensities and passions. You will hear from what the lecturer has to say in favour of vegetarian diet as the best food for man, I doubt not, enough to bear me out on this point—that one of our objects is to remove any impediment to the progress of humanity, both morally and mentally, in that line which the Deity has marked out for it, in which to put forth its energies, and in which to find its great purpose and object. With these remarks I beg to introduce to you JAMES SIMPSON, Esq. (Applause.)

Mr. SIMPSON, on rising, was received with applause, and after giving a brief sketch of the history and objects of the Vegetarian movement, commenced a series of arguments in support of the claims to attention of the Society he represented, and of the necessity of a dietetic reform, abjuring the flesh of animals as food, and with it alcoholic beverages (incidental to the consumption of the former), as essential to the well-being and progress of society. Mr. SIMPSON sought to substantiate his case by reference to history, science, experience, and forcible appeals to the benevolent nature of undepraved man, and carrying his arguments consecutively through a long series of facts, physiological and chemical, no doubt succeeded in permanently impressing the importance of the subject on the audience, though many present had, probably, never heard it treated before. We regret that the pre-occupation of our space prevents us giving a further notice of this interesting lecture, which will, if we may judge from the frequent applause, as the convictions of the audience were forcibly made evidence against the mixed-diet practice, as well as the hearty accordance of the vote of thanks at last, have drawn the attention of many minds to the completeness and happiness of subsisting on the fruit, root, and grain produce of the earth, so ably and earnestly recommended as the natural and best food of man.

A WORKING MAN said he was employed as a moulder in a foundry, and every one knew that such work exposed a man to both heat and wet alternately, being at one time in the sand, and at another at the furnace. There



could be no question in the mind of any body that such work was very hard work, and trying to the constitution; and some said that it could not be performed without beef and beer; but he could testify, from his experience, that this was a total mistake. He had been engaged in his present employment, under both systems of diet, and was now quite sure that he could do more work with greater ease on the Vegetarian and Teetotal system than he could on that of the beef-eating and beer-drinking system. He had been accustomed to consume tobacco, moreover, at one time, but had now entirely given it up, as well as flesh and intoxicating drink, and, in fact, tea and coffee as well, and drank nothing but water, and not much of that. Being asked by a gentleman in the audience whether he eat eggs, he replied that he never did so from choice, but sometimes his "missis" put them in the pudding. He then proceeded to notice the excuses which people made for not becoming Vegetarians, and concluded by moving a cordial vote of thanks to Mr. SIMPSON for his lecture.

Mr. BOWES, of Cheltenham, in seconding the resolution, remarked that some six years ago he resolved to try the Vegetarian system, after reading through SMITH'S *Fruits and Farinacea*; and in six months he found that he had increased seven pounds in weight. It was his custom to take Scotch oatmeal porridge and milk for breakfast, and puddings, vegetable roots, and fruits for dinner. And this he could say, he was in perfect health. One of his sons, who had a special regard for flesh-meat, some years ago had suffered much by fever, and was generally in

a weak state; but at that time he had been persuaded to change his meat diet to a diet of vegetables, and he soon became healthy and strong. He could, therefore, conscientiously advise his audience to adopt the practice advocated by Mr. SIMPSON. (Applause.)

The CHAIRMAN, in acknowledging a vote of thanks, said, I did not adopt the Vegetarian system with any reference to the killing of animals, but I had a disposition to congestion of blood on the brain about six years ago. I do not believe that there is a Christian minister that has gone through more toil—of that kind especially that is really trying—than I have for the last three years. Since last December twelvemonths, I have had no recreation whatever; and if I had not been a Vegetarian, I feel quite sure I should have sunk under what I have had to do. Something has been said to-night about eggs. I do not entirely abstain from eggs, but I never take an egg without being injured by it. I have a mill in my house, and grind my own corn, and have the bread made of the whole meal, believing it to be a great mistake to have the bran removed. I very rarely touch white bread, and sometimes subsist for a considerable time upon cakes made of meal and water, or what are called "dampers." This kind of diet, I believe, produces great cheerfulness of spirit, and as a minister, I can testify to its being a means of preservation from that fatigue which public speakers usually experience. I never, like those ministers who take animal food, have to complain of being "Mondayish." (Cheers.)

## LOCAL OPERATIONS AND INTELLIGENCE.

### VEGETARIAN SOCIETY.

J. G. W. S.—We have little more to do than refer to the announcement respecting the Annual Meeting, to convey all the information sought.

*Hotels.*—The best Hotels and Boarding Houses we are acquainted with, in Glasgow, are GRAHAM'S London Temperance Hotel, Maxwell Street; ANGUS'S Temperance Hotel, Argyle Street; AITKINS'S Temperance Hotel, Argyle Street; The FRANKLIN Temperance Hotel, George's Square; and MILNER'S Temperance Hotel, Buchanan Street.

S. W. A. R. — We recommend the earliest application for cards, as delay may end in disappointment from various circumstances connected with the demand there is likely to be for more places than can be provided.

JOHN ANDREW, JUN., *Secretary.*

### GLASGOW.

*Monthly Association Meeting.*—Our usual Monthly Meeting was held in MILNER'S Hotel, on Tuesday, June 3. Mr. JAMES RUSSELL occupied the chair, and the attendance, considering the season, was good. A brief paper on Vegetarianism was read by Mr. J. SMITH, and an animated discussion followed, in which Messrs. CRAWFORD, PATERSON, and some strangers present, took a prominent part.

*Annual Meeting.*—We hail the announcement that Glasgow is to be honoured with the next Annual Meeting of the Society. We look forward to the occasion with considerable expectation, and trust a large muster of our friends from all parts of the country will be present. The natural attractions of Scotland are great; and our busy bustling city, of nearly 400,000 inhabitants; the seat of a vast commerce; in the centre of one of the largest manufacturing and mining districts in the country, must have much to interest visitors, and the facilities afforded by Mr. COOK'S cheap trip will, we hope, be extensively made use of by our Vegetarian friends in the south. The numerous steamers that ply on our river give cheap and easy access to the far-famed beauties of the Clyde. But, apart from these considerations, we trust, that Vegetarians at a distance will feel it their duty to come to Glasgow and lend a helping hand in pushing forward the good cause. And we hope the spacious Hall which we have engaged for the grand banquet, will be well filled by friends from a distance, and the local population which, for some years past, we have been humbly endeavouring to enlighten on the subject of dietetic reform.

J. S.

## THE NINTH ANNIVERSARY OF THE VEGETARIAN SOCIETY.

ON Thursday evening, July 24th, a Grand Banquet in celebration of the Ninth Anniversary of the Vegetarian Society, was given in the City Hall, Glasgow. The Festival was one of high gratification to all participating in it, whether Vegetarians or not, and the effect produced in convincing the public of the excellency of the system recommended to attention, was, perhaps, greater than on any previous occasion. The hall was decorated with print and white calico, and many large screens or tablets encircled with ivy, were suspended on the walls above the side galleries, bearing various inscriptions and mottoes, in relation to chemistry, physiology, and experience, commendatory of the Vegetarian practice of diet, whilst in the orchestra, on each side of the grand organ, were two beautiful busts of SHAKSPEARE and MILTON, in niches of ivy and flowers, beneath the pedestals of which were appropriate inscriptions on the influence of diet, extracted from their writings. The tables were also beautified by large crystal vases filled with choice flowers.

Mr. LAMBETH presided at the grand organ during the repast, and at intervals between the speeches, and an excellent band in the west gallery also contributed to the enjoyment of the evening.

The following gentlemen took part in the proceedings of the evening: J. SIMPSON, Esq., President of the Society; J. BROTHERTON, Esq., M.P., Salford; J. SMITH, Esq., Malton; Mr. Alderman HARVEY, Salford; Mr. J. NOBLE, Jun., Boston; Mr. J. LARNER, Framlingham; Rev. W. METCALFE, Philadelphia; and Mr. J. BORMOND, London.

The ladies presiding at the tables were, Mrs. J. SIMPSON, Accrington; Mrs. ROSTRON, Mrs. HOLCROFT, Miss ROWBOTHAM, Mrs. FOXCROFT, Manchester; Mrs. MILNER, Mrs. FORBES, Mrs. REID, Miss PATON, Mrs. F. FERGUSON, Mrs. DAVIDSON, Mrs. DOUGAL, Mrs. J. SMITH, Mrs. J. COUPER, Mrs. ANGUS, Mrs. COCHRAN, Mrs. TAIT, Mrs. FAIRLIE, Mrs. KEMP, Miss MACKAY, Miss ATKINHEAD, Mrs. J. RUSSELL, and others.

The provision of the tables was on a more extended scale than has usually characterized the annual gatherings of the Society, and the bill of fare comprised green peas, soup, savoury omelets, fritter and potato pies, bread and parsley fritters, savoury pies, mushroom and savoury pies, brown sauce, cream sauce, moulded semolina, moulded cut rice, cheese-cakes, plum puddings, strawberries, grapes, cherries, gooseberries, biscuits, and iced water.

The tables were waited upon by female servants, and the following gentlemen officiated as stewards, wearing white favours, encircling a golden ear of corn, as their badge of office:—Chief Steward, Mr. J. SMITH. General Stewards: Mr. WHITE, Mr. J. ANDREW, Jun., Mr. W. HUNT, Mr. SANDEMAN. Table Stewards:—Mr. J. TODD, Mr. P. FOXCROFT, Mr. W. BARNESLEY, Mr. S. ROSTRON, Mr. B. MARTIN, Mr. G. BELL, Mr. MACKAY, Mr. RUSSELL, Mr. J. G. CRAWFORD, and others.

There was a large attendance of ladies and gentlemen, nearly 500 guests being present, who manifested the greatest interest in the proceedings. Amongst these we noticed, Dr. BROADLEY, Cambridge; A. TREVELYAN, Esq., Tyneholme; J. DAVIE, Esq., Dunfermline; Mr. W. WHITE, and J. G. CRAWFORD, Esq., London; Mr. and Mrs. BOYD, Mr. and Mrs. MCKAY, Mr. and Mrs. BUCHANAN, Mr. KEMP, Mr. ROLAND, J. HEDDERWICK, Esq., Glasgow; W. TWEEDIE, Esq.; J. CASSELL, Esq., London; Mr. and Mrs. MAWSON, Newcastle; Mr. Councillor GOVAN; Mr. J. S. MANN, Mr. A. LIVINGSTONE; Mr. G. BELL, Liverpool; Mr. and Mrs. PALMER, Birmingham; Mr. J. ANDREW, Jun., Leeds; Mr. P. FOXCROFT, Mr. J. GASKILL, Mr. T. H. BARKER, Mr. W. H. BARNESLEY, Manchester; Mr. W. HOYLE, Rawtenstall; Mr. W. SANDEMAN, Mr. W. HUNT, Accrington; Mr. MOORE, Northampton; Mr. J. PALMER, Mr. J. SHIELDS, Mr. J. RENTON, Edinburgh; Mr. A. H. MCLEAN, Dr. HARLE, Rev. M. BECKETT, Rev. Mr. CROSSKEY, Mr. and Mrs. GALLIE, Mr. and Mrs. McKNIGHT, Mr. CAIRNS, Mr. and Mrs. KEMP, Mr. and Mrs. J. COUPER, Mr. and Mrs. J. SMITH, Mr. J. G. CRAWFORD, Mr. and Miss PATON, Mrs. FORRESTER, Mr. and Mrs. J. COOK, Paisley; Mr. J. MITCHELL, Mr. W. L. McPHINN, Mr. and Mrs. J. GUEST, Rotherham; Mr. and Mrs. LIVESEY, Preston; and Mr. SINCLAIR, Edinburgh.

The proceedings began with the singing of two verses of GOLDSMITH's hymn, commencing, "No flocks that range the valley free," etc., after which grace was said by the Rev. W. METCALFE, and the elegant repast partaken of with obvious gratification by all, to whom many of the viands must have been novel productions. After the banquet, the audience, accompanied by the grand organ, sung the following lines:—

Our better instincts are not dead,  
But yet to power may wake,  
If we retrace our recreant steps,  
And seek our primal state.

Then hail ! ye gentle, peaceful groups  
 Who now assemble here,  
 Your "bloodless banquet" points our path,  
 And bids the world good cheer !

The PRESIDENT then proposed the single toast of the evening, "Her Most Gracious Majesty," remarking that as they drank this in Nature's beverage, they could not injure themselves in doing honour to their beloved Queen, which was responded to with enthusiasm by the audience.

The PRESIDENT, who was received with much applause, said :—

They had to thank their friends for their numerous and zealous attendance on the occasion of the celebration of the Ninth Annual Meeting of the Vegetarian Society. There were guests present from England, Ireland, and Scotland, one gentleman having travelled upwards of six hundred miles to take part in the proceedings, and America was also represented as well. The object of the Society was to introduce and advance a dietetic reform which should lead to the giving up of the consumption of the flesh of animals as food. They did not prescribe the particular features of diet to be adhered to (abstinence from flesh, and a desire to co-operate in making known the benefits of living in the Vegetarian practice of diet being all the obligations of membership), but this would necessarily consist of the products of the vegetable kingdom, with such animal substances as butter, eggs, and milk, partaken of at least in the transition periods of the Vegetarian practice. The adherents of the system had had some ridicule to encounter in their early advocacy. They were "just the people for wit and merri-ment"; they were "green, and easily seen through"; or they, as *Punch* said, "could not say grace before meat." (Laughter.) They did not, however, as had been remarked, readily get offended. They could well afford to laugh and allow others to laugh too, and the more so as many of their adherents commenced their notice of Vegetarianism with a hearty laugh. The qualifications for careful living were, indeed, secured by this useful education, since people were hardly fit for the world till they had learned two things, first to resist popular custom when wrong, and next, to be able calmly to support the laugh of others for their singularity. (Applause.) Vegetarians could not thus be taken at advantage, and for the little ridicule thrown upon their recommendations by those who knew nothing about them, they had the good of society too much at heart to regard it as more than harmless. The claims of the system to attention were great. They soon compelled attention to what had to be considered, and their arguments were found to rest on anatomy, physiology, chemistry, political and social economy, and experience, and lest he should not be able further on to advert to it, he would then say that the evidence of the members of the Vegetarian Society, in their varied occupations and terms of abstinence, amply proved the importance of the system, or why, the great majority

having left off consuming the flesh of animals, did they not return to their earlier, but mistaken, habit of living? The majority of mankind were Vegetarians in the main characteristics of their diet, instead of meat-eaters, as commonly supposed, from two-thirds to three-fourths of the people of the earth living this way, whilst the strongest men of both ancient and modern times required only figs, dates, black bread, and water for their food, some carrying up to, or more than, eight hundred pounds weight. All objections raised fell before the honest inquiry into the subject, including that canine tooth argument, about which all people thought so much, to begin with, entertaining the thought that the Creator had placed that tooth in the human jaw to show his will that man should eat flesh, whilst they overlooked the fact, that, if so, man's disobedience was attested in the fact, that after all, he *never used that tooth on the meat at all*, but always ate the meat with the molar teeth. The horse, camel, reindeer, and monkey tribes had all the same tooth, though notoriously grass, grain, and fruit-eating animals. It was, however, easy to reason from, and in accordance with, popular custom, and scientific men too often lent their knowledge to complement the customs around them, instead of honestly directing society to the truth. (Hear, hear.) LINNÆUS, CUVIER, RAY, MONBODDO, DAUBENTON, and others, however, had taken nature as their standard, and having studied both man and other animals impartially, they had given their convictions, like other modern authorities, that man by nature was a fruit, root, grain, and vegetable-eating animal, whatever he came to eat, as Lord MONBODDO remarked, "*by acquired habit.*" They contended that the Vegetarian system of living was the only one in accordance with nature. Man was a physical being, as well as an intellectual and a moral being, and when all the attributes of his being were studied, it was found that he was repelled by the many painful and disgusting features of the meat-eating system, whilst from first to last, there was nothing in the Vegetarian practice with which the instincts, perceptions, and feelings were not in harmony. Flesh was offensive to the sight, in all forms, and the eye did not find any pleasure in it. No more did the sense of hearing guide us to the slaughter of animals, for we could not even bear their moans and groans till depraved in acts of bloodshed. Touch was also distressed by dead flesh, and taste and smell were as much opposed till training had associated this with the artificial habit of consuming it, as the habit for taking snuff, chewing opium, or eating arsenic, practices all followed and advocated as excellent by their adherents. The experience of the abstainer from flesh proved that both the taste and smell were acquired, inasmuch as he lost the appreciation even of the "roast beef of Old England," after a time. Man had found out the composition of food, and what elements were really of use to him in food, and as four to six portions of such matter in food as made animal heat, were required for one part of that which made

blood, whilst ashes or salts were also required (to turn food into blood), the vegetable kingdom was a much readier and more complete source of all these than the flesh of animals. How could it be philosophical, for instance, for the Scotch to undervalue their oatmeal, containing 91 lbs. out of the 100 lbs. of solid matter, and only 9 lbs. of water, whilst flesh contained only 36 6-10ths lbs. of solid matter, and 63 4-10ths lbs. of water in the 100 lbs. of butcher's meat purchased, the meal costing 2d. to 3d. the pound, whilst the flesh cost 7d., the same price being paid for the 63 lbs. of water as for the solid matter. Just so it could be shown in other cases. Masses of people could be fed on vegetable products, whilst a limited population only could depend on flesh, or flesh and vegetables, and necessity would probably compel us, some day, to live more wisely than at present, if intelligence did not. Health and disease were greatly affected by dietetic practices. People pleaded for meat as most digestible, but this was a mistake, the average of articles on each system being compared from Dr. BEAUMONT's tables, showing 22 minutes, 33 seconds, of difference in favour of the Vegetarian articles of food. Small pox, and other similar diseases, were of less consequence far on sound principles of diet, and would probably cease after several generations of Vegetarian practice, whilst diseases such as fever and cholera were scarcely known among Vegetarians, no one in this country or America, so far as it was at present ascertained, having died of that disease. In short, the health was better, and when sickness did arise, a shorter time and less medical aid were required to restore the body, and from the calmer beat of the pulse, and the absence of all febrile symptoms common to meat-eating, it was reasonable to suppose, that life would be longer on the Vegetarian than the mixed-diet practice, and, if longer, more useful at the same time. But man, as a moral being, found himself opposed to bloodshed and slaughter. The ways of nature were plain, and she always appended the sense of pleasure to what she intended to be carried out in her economy. Every step, however, pertaining to the slaughter of animals was offensive, and there was thus evidence of there being nothing but acquired habit in the prevailing practice of eating flesh. They accidentally, perhaps, beheld some act of slaughter; why feel the pain they did, if the system were intended as natural? The tiger felt no such compunction. The sight of the sheep slaughter cellar—the "den of infamy"—described by DICKENS, was distressing, when they saw all the acts resorted to to procure the mutton for the table; and as they beheld accidentally the operation of the beating in of the skull of the honest-faced ox, in the process of procuring beef, or the tide of hot, smoking blood, as it gushed from his body, under the knife of the slaughterman, a distress that could not be natural disturbed them, and such as they never experienced in gathering or seeing others gather, the grain and fruit products of the earth. They could eat the produce of their own garden, but not of their farm-yard, when intimate with the

animals fed there, and all this, taken together, proved that the practice of consuming flesh was an acquired habit, and one opposed to nature, and the undepraved feelings of man. The system recommended was not a new system, but as old as the history of man. It was of the earliest state of man, when all things were declared to be "very good," and though permission had followed to live otherwise, it was obvious that man's nature remained the same, as at first, and that science and experience when duly consulted declared for the "herb bearing seed and the fruit-tree yielding fruit," as at first, as the natural and best food of man. (Applause.) When it was inquired how they got on, they had to answer, slowly but certainly. All reforms progressed slowly, and the more important and personal they were, the slower they advanced. The system was too good to go very fast, but still it moved onwards. It was not difficult to convince people both of the correctness and importance of the system, and when this was secured, the conversion to better habits had of course still to be left to the individual opportunities and moral courage of each. It was a great question they called attention to, and though now regarded as only the cloud above the horizon, "no bigger than a man's hand," it must certainly have its importance attested in the future, as truth and reason, if not prophecy also, declared it should. The world had need of such a system, to overcome the broad discrepancy between its large professions and its feeble and uncertain practice. The body—the temple of the spirit—was defiled by wrong habits of eating and drinking, and thus was out of harmony with the good principles professed but confessedly not reduced to practice, and which never would be till man's external conduct was made to harmonize with the intellectual perceptions and moral nature of his being, and then the diet recommended would be essential. (Applause.) Mr. SIMPSON then concluded his excellent address by earnestly claiming for the system commended to attention the rank of a great question for society, and concluded by urging it on the consideration of all, as essential to true enlightenment and progress, one calculated as a means to an end, to make good things easy to men, and make the world what it was destined to be by the Great Creator, and resumed his seat amid the applause of the audience.

The PRESIDENT then called on J. SMITH, Esq., of Malton, Author of *Fruits and Farinacea the Proper Food of Man*, to address the meeting.

Mr. SMITH was received with applause, and remarked, that quite sufficient had already been advanced to commend the Vegetarian system to notice and favourable consideration. He would, therefore, confine himself to a few introductory remarks, showing how the present prevailing system of diet came to be set up in the country, and then conclude with a few practical observations on the subject. It was very strange that in the nineteenth century so many persons were swayed by a tide of external circumstances, over

which they exercised little or no actual control. It might be difficult, or perhaps impossible, to trace how much the diet of any particular people was owing to the nature of its vegetable productions, how much to parental influence, commerce, education, and many other things that might be mentioned. No question, however, but reason had a very small share and influence in producing this result. Peculiarities of dress, shaving and wearing the beard, and many other external habits, might be referred to a similar principle—the imitation of the general practice of those around us. How rarely men were ready to inquire into and reason on the habits they formed, and follow the teachings of sound judgment. They usually adopted the system in which they had been brought up and educated, and with which their early associations had familiarized them. Occasional inconvenience or head-ache might cause a man to consider that a hat was a very uncomfortable and unphilosophical covering for the head; but when once a custom became established, it was very difficult to change it, however inconvenient it might be. He regarded the use of flesh-meat as injurious to health, and though persons did not generally take the trouble to inquire into the question, when they lost their health they would submit to almost any expense and trouble to recover it. Man was apt to consider all animal and vegetable substances subject to certain fixed laws except himself, and that these laws prescribed their diet, but that he himself required to be fed, and was capable of feeding upon all kinds of existence, whether of an animal or vegetable nature. Man was, however, intended to live upon a fruit and vegetable diet, intermediate in character between a flesh and herb diet, and the human constitution was well adapted to this character of food. He thought the popular impression, that man was intended to subsist on flesh as well as vegetable food, had arisen from naturalists having divided all animals into these two classes, whereas there was another, those subsisting on fruits, or frugivorous animals. He might, if time would permit, glance at the changes that were taking place in society. Some of these were so slow that we were in danger of overlooking them. He would confine himself to one illustration of this character, that might not be inappropriate to that place, and that occasion. MC CULLOCH assured us that in 1763 no bullocks were slaughtered in Glasgow for the public market, which at that time had 30,000 inhabitants; and a hundred years ago, or perhaps later, it was customary for a family to kill an ox, which, salted, supplied them with animal food for the year. (Applause.) He only brought this forward to show the very great changes that took place in the customs of society, and that in a very short period of time. As for himself, he had lived for upwards of forty years on a mixed diet; he did not think it ever entered his head that it was wrong, or that a better diet could be found. After a long conversation and discussion following the reading of a paper on the manifestations of mind, which he had read before a small literary society, on his way home the question struck him, if these

animals possessed a constitution and organization so much resembling our own—the eye, the ear, the smell, the taste, and other organs similar to our own—if they were subject to pleasure and pain like ourselves, were we justified in taking their lives to support our own? At another time he might have rested satisfied with the answer that animal food was necessary for man, and therefore he was justified in taking animal life to procure it. He determined, however, to examine the question, and if he found it necessary for human subsistence, of course he would have no scruples as to its use, or the means necessary to procure it. An examination of history, anatomy, chemistry, physiology, and many of the allied sciences, led him to the conclusion that the diet advocated by the gentlemen around him, and the Society with which they were connected, was the natural and best food for man, and that he was not constructed for the purpose of feeding on flesh. He was particularly struck with this at first, and rather staggered by it, but could not longer resist the impression, after reasoning upon it with a friend, that a vegetable diet was the proper food of man, and if this were so, that it would be best for him both in health and disease. In the faith of that decision and conclusion he determined to give up at once the mixed-diet practice in which he had lived for forty years, for though he knew of no person anywhere living on the Vegetarian system, he had strong faith in the laws of nature. For many years he had been subject to severe attacks of dyspepsia and spasms, and though his medical man had prohibited the use of vegetable food, almost entirely, when he adopted this new plan of living he became completely well. His medical friends, for he was well acquainted with all the medical men of his neighbourhood, told him he could not live many years on a Vegetarian diet, but he had now lived twenty years upon it, and never had occasion to trouble the doctors at all. (Applause.) The doctors were, however, sometimes indebted to him, for they sometimes brought him patients. One case of this kind he would relate. A very celebrated physician, one of the most talented in the north of England, when he became aware of his determination to confine himself to vegetable food, told him he would be dead in two years. (Laughter and applause.) His mind, however, was so thoroughly satisfied of the truth of the conclusion at which he had arrived, that he was not at all alarmed at this, but, as he did not wish to act recklessly, he appointed a meeting with this physician, and after a long conversation, which lasted nearly all the evening, when the physician saw that he had not taken up the practice from any whim or caprice, he said he might try it and see how it succeeded. Another medical man of his acquaintance lived on the same kind of diet for some considerable time, and was never so well in his life, but when he was asked to recommend the system to his patients, he said it would never do for a medical man to do anything of the kind. Such were the prejudices of mankind. This gentleman brought him a surgeon as a patient, who had been suffering from chronic



gastritis for nine or ten years, and a very severe case it was. He had consulted medical men all over the country, amongst others Dr. ELLIOTSON of London, and many of them recommended a flesh diet, but he got no better. One day this gentleman came with the physician above mentioned, to consult him (Mr. SMITH,) as to the kind of vegetable food he would recommend. After some conversation the surgeon determined to try this diet for several weeks, and in that time greatly improved in health, ultimately becoming completely well, and as able to attend to his patients as ever he was in his life. These facts would no doubt tell more effectually upon the audience than any abstruse argument, and he would merely relate one more anecdote instead of attempting any further reasoning upon the subject. Another gentleman, a scientific man and chemist, who prosecuted scientific research for his own amusement, called upon him one evening, and in conversation remarked that he was satisfied Mr. SMITH's mode of living was the right and happiest one, but that it would never do for him, that he was absolutely now a skeleton, and if he was to put himself upon that mode of living, he should expect to drop off at once. Mr. SMITH asked him whether, supposing he had a very weak arm, would he give it over-much work to do? "No," said the gentleman, "Well then," said Mr. SMITH, "you have got a very weak stomach, the nerves of the alimentary canal are very nearly lost, and you give it extra work when you eat flesh, and absolutely weaken it (as was the case with many persons who gave it to their children with a view to strengthen them). He then advised his friend to take rice and farinaceous diet, along with fruit, and that, by using such nutritious and instimulating diet he would be doing the best to strengthen the powers of his stomach, and that, unless he was really worn out, he might expect to have his health re-established. The diet was adopted, and the gentleman reaped the benefit that was anticipated. He was thoroughly convinced that it was the very best diet for man, capable of maintaining health and strength in all situations, and adapted to all constitutions. Some might say, it would suit this or that constitution, but he was certain it would suit all, if only carried out right, and none need fear to adopt it, whether labouring at the desk, the loom, or the anvil. It was alike adapted to mental or physical toil. It was much pleasanter than those might suppose, who living in the practice of the mixed diet only partook of it once or twice. He had more enjoyment on this diet than he had ever found on the mixed diet, though he used to enjoy what were called the "good things of this life" as much as any man, and he had no doubt others would find it the same if they adopted it. (Continued applause.)

Mr. BROTHERTON said he was unable to express his pleasure at beholding such a large and respectable assembly. Never did he expect to live to see a meeting like that assembled on the question of Vegetarianism. Mr. SMITH had remarked, that facts were often impressed on an audience when arguments were forgotten. He

was reminded of one that might be of interest. An Irish bishop had said that religion and a good dinner were near akin. It was desirable that families should be better educated in domestic economy, as this would add very much to their comfort and happiness. They would find this to be true, and he sincerely believed that there was not an Englishman, nor a Scotchman either, who did not regard a good dinner as one of the realities of life. But the question resolved itself into this—What is a good dinner? Mr. SMITH had told them that the diet he took was sufficiently pleasant to him. Upon that question he (Mr. BROTHERTON) was able to give them the testimony of forty-seven years' experience as to its truth. When a man derived happiness and advantage from a course of action, it was a duty to make this known, that others might also partake of the satisfaction he enjoyed himself. It was from this feeling that many had assembled themselves on that occasion, with the desire that others should adopt their practice and share in their enjoyment. He appealed to three testimonies, to the laws of nature, to the laws of Scripture, and to experience, in support of their position that it was not necessary for man to sustain his life by the flesh of animals. He believed that the flesh of animals was injurious to man, injurious to his health, and injurious to him in many other respects. What he desired to say had already been touched upon, though but briefly. He would appeal to anatomy. Their worthy President had shown very clearly that there was nothing of nutriment in the flesh of animals that was not found in the vegetable kingdom, and therefore a wise man would naturally say, that if all the elements of nutrition are derived from the vegetable kingdom, why may I not go to the vegetable kingdom, and take it from thence, instead of going to the body of an animal? The argument would be sufficient for any thinking and reasonable man, that throughout the vegetable kingdom there was a sufficiency and variety, that met every want. Again, if they looked at the anatomy of man, he was found to be a Vegetarian animal, destined to live upon fruits and vegetables. They might reason, then, in this way, that if man could be sustained better upon fruits and vegetables than the flesh of animals, then it was his duty to abstain from the one and adopt the other. They also saw from experience that animals were liable to disease, and he had no doubt in Glasgow, as in London and the large towns in the country, large quantities of diseased meat were sold for food. In the evidence given before Parliament on this subject, there were witnesses who said that there were insurance offices for cattle, established with a view to lessen the loss that the graziers and others sustained by their death. There was thus a law of nature opposed to the practice which so generally prevailed, since meat from the bodies of such animals found its way into the market, and could not but be injurious to those partaking of it. The most ancient nations subsisted on vegetable food, as did some modern ones, and those most distinguished for gentleness and intelligence. If all testimony

agreed in showing that flesh-meat was unnecessary, the question arose, were they justified in slaughtering animals for food, or doing this by proxy, and destroying the humanity of those so employed? With regard to the laws of Scripture, they had the appointment of man's food in the beginning, in the "herb bearing seed, and the fruit tree bearing fruit," which were to be his food. If afterwards flesh was permitted, it was in connection with prohibitions, such as "Flesh with the blood ye shall not eat," and the command in the decalogue, "Thou shalt not kill." He would be met here with the objection that all this was in the Jewish dispensation, which had passed away. Then he would come to the Christian dispensation, and they found the apostles met in council, and deciding thus: "It hath seemed good to the Holy Ghost, and unto us, that ye abstain from things slaughtered, and from blood, and from idols; if ye keep yourselves from these things ye shall do well." These were plain words, which he would commend to their attention; and though old habits were strong, he trusted they would be able, not only to change people's opinions, but also their habits. It was sometimes asked in the House of Commons if the debates changed a man's opinions? He said they often did; but did they change his votes? Vegetarianism had to contend with three great antagonists—custom, appetite, and habit. There was no custom, however absurd, that could not find support; they found all sorts of practices carried out, and it was a melancholy truth that appetite too often got the better of reason, and that what a man willed to do he would find a reason for doing. Let them, however, examine the question, and see if reason did not support them in abstaining from flesh, and living on the vegetable kingdom. If they were to wait, before making a change of this kind, until they got society unanimous upon the question, it would progress very slowly indeed. They believed it to be good for individuals, families, communities, and nations, and all who gave up their old practice and adopted it, giving it a fair trial, would soon be satisfied of this. Many were like the philosopher, who, when told that by an improvement in the telescope the satellites of Jupiter could be seen, replied it was impossible. He reasoned about it, but would not look through the telescope; and so many said it was impossible to live in this system; they reasoned about it, but would not try it for themselves. People had lived on flesh-meat in Great Britain for many centuries, and they had at one time great numbers of persons suffering from leprosy, and leazar houses opened for their reception. The more general use of vegetables and fruits tended to correct this state of things, and those living exclusively on vegetable substances enjoyed an almost entire exemption from diseases of this character. Mankind were much affected by the food they ate. People did not know what they ate on the mixed-diet system. A gentleman had recently found a man catching snakes at Ely, and when he was asked what he was going to do with them, said, they were to be sent to London. On being further questioned,

he stated they were supplied to a noted eel-pie house, as a substitute for eels when these were scarce. (Sensation.) He would not detain them much longer, but simply seek to impress on all the importance of the system. Many persons took it up from feelings of repugnance to the cruelties in the slaughter of animals, others from regard to Scripture; some from motives of economy; others, again—and these were a numerous class—with reference to health, which they could not secure on the other system. Every person was thus at liberty to adopt it on any ground he saw well, and was not committed to the opinions of any other person. He commended it to the careful consideration of all, and their only object in thus bringing it before the public, was to promote the happiness of mankind, to lessen the amount of human misery; and he firmly believed that abstinence from the flesh of animals and intoxicating liquors, would be most powerful means of accomplishing this great purpose. The fewer a man's wants the happier he was. Some lived in affluence and luxury, and others were in poverty; but the general adoption of this system would lead to great simplicity, and show that all could live well at a moderate cost. Mr. SIMPSON had been anxious to show that a good dinner could be offered on this system, and he thought all present were now convinced that they could live well without going to the animal kingdom for food, and he would therefore urge them, if they desired to make others happy, to adopt this grand and excellent system. (Applause.) •

Mr. LARNER felt some diffidence in presenting himself after the fathers of this movement, as he had only been in the practical adoption of it for about eight years. In the part of the country from which he came, a beef-steak, and a mug of beer to it, were regarded as about two of the finest things a man could have; but in the progress of the age they would say to this beer and beef—Old things—rags and tatters—get you gone! get you gone! (Laughter and applause.) Some three-and-twenty years ago he entertained the idea so often expressed by the teetotal advocates, that if a man gave up the drink there must be all the more beef to keep him strong and healthy, but he was now prepared to say to the beef—Old things—rags and tatters—get you gone! get you gone! It was no wonder he was wrong on this point, for at that time he had not inquired into it; but he had since endeavoured to be progressive, and grow in knowledge. Many were now attached to the Temperance reformation, but those who were not practically allied to it could not see so far on the question as those who were living in the practice. And it was the same in relation to the Vegetarian movement. One great difficulty was, that persons were not prepared to dismiss their old notions on the subject of eating. The question of Vegetarianism was exceedingly interesting to him, and he only required an audience, and an opportunity to address it, to have his tongue set at liberty on this question. There were three words he desired to bring before them—*can, may, shall*. *Can we abstain from the flesh*

of animals without injury to our physical system? On this point he would ask if the original food of man was not Vegetarian, was it not the law given him in relation to diet? Then they had the fact demanding their attention, that many had done without flesh as food, that many were doing without it, many who took it took so little that they could give it up without experiencing any loss, and many others might abandon it, not only without injury but with positive advantage. Many, from the beginning, had done without it, and this was to his mind very certain evidence that they could abstain if they would. Perhaps every one present might have seen or heard of a letter recently in the *Times* complaining of the high price of butcher's meat, and suggesting that if meat-eaters could agree to abstain from it for a certain period, this would bring down the price, and they would have it cheap enough. This would undoubtedly be the case, but, unfortunately, as the writer himself admitted, he feared they could not get everybody in the same mind at the same time. He had frequently put the question when this proposition was talked of, Could the people of England abstain in this way for a week, or a fortnight, without injury? and the reply was, Of course they could abstain if they were only disposed to abstain. He remembered reading an account of the Russian soldiers, given by the special correspondent of the *Times*, after the battle of the Alma, which went to show that men could live without flesh-meat, and maintain their health and strength. The writer stated that in each man's knapsack was found a piece of black bread, and some powdered biscuit mixed with oil, which formed his food, and that on this diet they not only maintained their health and strength, but had a tenacity of life that surprised him. For the surgeons declared that these men recovered from wounds of such a severe character, that they would have killed two ordinary men. This he thought might be regarded as conclusive proof that they could abstain from flesh if they pleased. But then came the second question, *May we abstain if we choose?* He would reply, there was no law to prevent them—no authority whatever requiring the use of flesh-meat. He passed, therefore, to the third question.—*Shall we abstain?* He had shown that they could abstain—he now asked, were they willing to abstain? Many had already joined the noble dietetic reform in relation to strong drinks; would they not join this also? He would urge it on them as a duty to themselves and others. Some people were strangely fond of old things, and he would not quarrel with this feeling. Theirs was the *simplest* practice; they had no occasion to go to the body of the animal, and take their food in this circuitous way when they could have it direct from the vegetable at once. It was also the *cheapest* practice, and he thought it a duty incumbent on all to live as cheaply as possible, in order to be able to aid the cause of benevolence more effectually. He believed there were many good people in the country who supposed this was beyond the reach of their means, but if any

young man in this assembly should determine to live for twopence a day less, until he reached the age of sixty, his earnings would be sufficient to bring him in two shillings a-day for the rest of his life. Was not that something worthy of attention? Again, their system was the *safest*. He might illustrate this by a few facts. On their system they knew what they ate, but flesh-eaters did not know what they ate. A simple inspection of their food enabled them to see whether it was sound or not, but they could not be certain of this in relation to flesh. He would not detain them longer, but reminding them they *could, might*, and (he hoped, he might add) *would*, adopt their system, that it was the simplest, cheapest, and safest; he presented it as a means of taking a step onward to more complete self-control; if they saw any beauty in such a life, let them take the step from that time, and for ever, and take part with those who stood forth as its advocates. (Continued applause.)

Rev. W. METCALFE said, all present must be satisfied, from what had been advanced by the preceding speakers, that it was possible for man to live and carry out all the purposes of existence without having recourse to the bodies of animals at all for food. He would merely add his personal testimony in corroboration of this, as he had lived for nearly forty-seven years without the use of any kind of animal food. He had never had any serious sickness, his family had been brought up without having partaken of flesh-meat, they had married and had families of their own, who were being brought up in similar abstinence, and the truth of the principle had been illustrated in this way from generation to generation. (Applause.) He saw before him a prophecy (alluding to one of the screens containing mottoes) which intimated that violence should terminate, and though this was usually understood to refer to what was called the Millennium, and many seemed to limit this to mankind, he thought it included the brute creation as well, and if so, they were at least aiding in bringing about this time. It was common to say the time was not yet, but he might perhaps be permitted to state that he believed in the accomplishment of the prophecy, and the right time was when we saw a truth at once to receive it in our hearts, and practise it in our lives. If we saw the Vegetarian system to be true, it was for us to turn from our old habits, and adopt it as the guide of our future life and practice. (Applause.)

Mr. NOBLE said the question they were met to advocate, on the first hearing, usually created a considerable amount of surprise; it did so in his own mind when he first heard it. He wondered what was to come next. And most people, on hearing of a new system, were apt to wonder what would be next. They had no occasion, however, to trouble themselves with speculations as to what was to come next, they wished to secure attention to the question now before them. He thought from the arguments that had been presented, and the

experience that had been stated, all must see that the system was reasonable, beneficial, and true. He had been a Vegetarian about six years, and in that time he had enjoyed a freedom from sickness or disease unknown before, and he might say that he had been of an exceedingly delicate constitution from nine years of age, until adopting this system. He had previously been frequently laid aside with violent attacks of bilious headache. He could in the most unqualified manner express his approval of the Vegetarian system of diet. He was the other evening at a meeting to advocate this question in Greenock, and a worthy man at the bottom of the hall got up and argued that, as all flesh was grass, he would take his from the animal, and the Vegetarians might take theirs direct. (Laughter and applause.) But even if this were the case, the Vegetarians would still be in the best position, as they could obtain their grass cheaper and free from disease. Something had been said on the importance of facts, and he regarded one fact as better than a thousand statements and general arguments. The Scotch people were supposed to be very fond of facts, and he would therefore give them a few facts to-night. He knew that diseased meat was frequently sold, especially in large towns. A year or two ago, a farmer in Lincolnshire (the part of the country he came from), had a cow died of milk fever, and though we usually buried the dead, the man never thought of doing this with his dead cow, but sent for the butcher "to kill" it, although it was dead. (Laughter.) It was not, however, offered for sale in that town, as this might have led to inconvenient consequences, but packed in a hamper and sent to London for sale there. A vast amount of diseased meat was in this way sent from small towns and sold in London, Glasgow, Manchester, and the larger towns of Great Britain. It was impossible for people to partake of such food without imbibing disease in their bodies. It was sometimes said, "We cannot live on your system of diet," and this reminded him of a man being put in the stocks, and a politician of the village was declaiming against the illegality of the proceeding, and assuring the man that they could not put him in the stocks, when he was cut short by the simple statement, "But you see I *am* in the stocks." So when it was said that Vegetarianism could not be practised, he could say it *was* practised. How much flesh-meat could the labourers who received seven or eight shillings a week as wages get? He did not say that it was right that they should receive so small a sum—he thought every man ought to have a fair day's wages for a fair day's work—but was simply stating a fact. They had no enmity to the butchers, they wished them well; it was the meat-eater that degraded them by making them carry on an unfortunate calling. How many persons did they suppose would be meat-eaters, if they had to kill and prepare their own meat? Very few indeed! In certain cases butchers were not allowed to serve on a jury, showing the unfortunate light in which they were regarded by the law. Many arguments might be adduced in illustration of the benefit

of abstinence from flesh-meat if time would allow of their introduction. One objection frequently raised to the system had relation to the supposed difficulty of living on it at the North Pole. When people could not find an objection near at hand they would go a long way for one. He would reply that he had no wish to go there, he would rather remain where he was; but if he were dragged there, of course he must live as he best could. There were three spheres, or parts, in man's nature—body, soul, and spirit, and unless all these were regarded—his physical, intellectual, and moral nature—his education was incomplete. All required to be educated and developed to produce a complete man. He should be fed in accordance with the requirements of his nature, and none could doubt the importance of this, when they reflected on the intimate connection between the body and the mind, and how the former was affected by the food on which it was supported. Much had been said about doing the truth and practising it, and this was of the greatest importance to mental and moral progress, for if we would have the truth we must live it. This was illustrated in reference to the Temperance reformation, those who were practically interested in it, saw its claims and importance far more than those who merely regarded it from an external position. He was convinced of the truth of the Vegetarian system, but he desired to caution them against any foolish attempt at practising it without information, as this might lead to disappointment. He knew of no case in which it had been adopted with care, and judiciously carried out, in which it had not been completely successful. He recommended them to give it a fair and complete trial, and they would not, he was sure, have any occasion to regret it. When the Temperance reform was commenced, that practical effort for the good of humanity, they had no idea they should enunciate a great scientific truth, they merely saw a great evil and desired to combat it. But now it was demonstrated that the use of intoxicating drinks was unnecessary and injurious to the constitution. Let all, therefore, who saw any measure of truth in the Vegetarian system adopt it, and thus bring it to a practical test, and every difficulty would soon vanish before the doing of the truth. Let them not be led into foolish experiments, trying how cheaply they could live, and subsisting on inferior vegetables, but carry it out on a broad and comprehensive plan, and they could not fail to do well. Take the first step in confidence, and they would soon see their way to the second, and advance with increasing satisfaction. It was appointed in the garden of Eden, had been carried out by wise and good men in past times, was still practised by the great mass of mankind, and they looked forward to the time when there should be no slaughter, but peace and happiness reign again on earth, and that nation should not lift up sword against nation any more. MR. NOBLE then concluded an earnest and eloquent address by quoting the lines of MACKAY, commencing "What might be done, if men were wise," etc. (Loud applause.)

Mr. BORMOND said that he would consider the lateness of the hour, and not trouble them with any lengthened remarks, though he could not feel content without doing something towards deepening the impression of that meeting; and if he only was allowed to present himself, a living, moving man, with the human voice, human affections, and describing the human form, and that without the use of flesh, it might do something in carrying forward the truth of the Vegetarian practice. It had not been left to him to place the question beyond the ridicule of the captious, that had been done by the preceding speakers. They had heard the sage wisdom of the fathers in the cause, and also listened to the warm advocacy of the young men, so that he (Mr. BORMOND) was at rest, seeing that little depended on him that evening. Indeed, he firmly believed that it was not conviction that men generally needed, but moral energy, to vitalize the truth they already possessed. It was, he said, by the truth we knew our duty, and by doing our duty we came to more truth. It was not by knowing, but doing the truth, that we came to more light. Appetite must first be mastered, he said, then judgment would be free to act, and reason to hear; he assumed he was not speaking to persons deeply debased, and, therefore, had hope in their power of moral resistance. He had known many men, in his connection with the Temperance reformation, who had been sunk very deep in the gutter-mud of human degradation, and yet, with Heaven's help, they had undone the serpent spell of appetite, coil by coil, and, with firm resolve, had cast the monster on the earth, crushing him with their heel, declaring, in their future life, he should be no longer their master, but their servant, and he (Mr. BORMOND) knew there were many persons there that could exercise like power over the unnatural appetite for the flesh of animals; let them control but their likings, be no longer guided by that consideration, and the principal of the work was done. It was true, he said, that men might be convinced of the truth of a thing, and even admit the necessity of it, but the adoption of it was another matter; sometimes the practical character of a principle was a hindrance to its progress; men often defended theories they did not like brought home to them. A fact was recorded of a man who was a drunkard, whose wife sought him long one Saturday evening, and at length heard his voice in a public-house. She entered and found him descanting on politics, and even waxing eloquent, and as he inquired, "When is Lord JOHN RUSSELL going to do any thing for us working-men?" his poor ill-fated wife stepped forward and put the practical question to him, "When are you going to do anything for your wife and family?" This, of course, was too practical for this pot-house politician. So many talked of the sufferings of the world, and the groanings of creation. I would put, said the speaker, the practical question, "What are you doing to make that suffering less?" Dare you take the truth as an

honest man would take his bride, not for what she brings, but for what she is, in her true womanly loveliness. Then will truth abide with you, for though thousands in all ages have madly battled against the truth, causing the heaven-born visitant to prophecy in sackcloth, with harp hung on the willows, yet doth truth abide, and though exquisite in loveliness she is not frail, like the fair ones on earth, but strong and indestructible, from her very nature and constitution. Truth is man's great want, spiritual food adapted to his nature, and without it, this world of ours would be a wild, weary, tangled waste, and home itself barren, joyless, and unsanctified. Your rivers may roll in resplendent brightness beneath the sun, and your cataracts fall like sheeted silver, and your fountains shout heaven-born music beneath the shade of the green sycamore, yet in the absence of truth all will be discord. Your hills may rise like pathways up to heaven, and your green glens smile in all the pomp of old romance, yet if truth is absent, all will be barren. But give us truth, and with it goodness, and the hovel becomes a palace, and the wilderness an Eden. If we dare to worship at the shrine of truth, and drink in largess from her undefiled wells, and bathe our soiled and heated spirits in her renovating stream, then shall we be priests of the right order, holier far than those who bathed their hands in the blood of lambs, and whose proud temple drank the smell of burning flesh. Fear not, said the speaker, the principle will sustain you; it needs no trying—it is you that need trying. Have faith in nature, have hope in man. (Continued applause.)

Mr. J. DAVIE, of Dunfermline, then proposed a vote of thanks to the ladies, who had so essentially ministered to the gratification of the guests, by the preparation of the repast, and by their kind services in presiding at the tables.

Mr. Alderman HARVEY had no doubt the vote would be received in the most cordial manner, and at that late hour would abstain from any remarks, and merely second the motion.

Mr. J. PALMER, of Edinburgh, then proposed a vote of thanks to the President for his kindness and liberality in connection with the movement, and especially in relation to the present entertainment, as without his aid it could not have been secured.

A. TREVELYAN, Esq., of Tranent, seconded the motion.

The two motions having been submitted to the audience, were carried by acclamation, and the PRESIDENT having acknowledged the compliment on behalf of himself and the ladies in a few appropriate words, a hymn was sung by the audience, accompanied by the grand organ, and the proceedings terminated at about half-past ten o'clock, the greatest interest having been manifested by all who were present throughout the whole of the evening.



## LOCAL OPERATIONS AND INTELLIGENCE.

## VEGETARIAN SOCIETY.

*Preparation for the Annual Meeting.*—We are happy to state that all progresses most favourably in relation to the festival about to be held in Glasgow, in honour of the Ninth Annual Meeting of the Society, and that the Conference will be attended by many of our friends from distant points, as well as by our Scotch friends.

W. B., H. H.—*Excursion Bookings.*—We must regret that Manchester, as it seems, could not be included in the places from which bookings for Mr. COOK's train could be secured. We quite agree that Manchester holds many more prepared for the advantages and pleasures of Mr. COOK's excursion trip, than all the other principal towns it touches taken together. It appears, however, that other excursion trains stood in the way of the arrangement sought to be effected by Mr. COOK, and thus left Colne and Preston as the nearest booking stations. JOHN ANDREW, JUN., *Secretary.*

## COLCHESTER.

*Vegetarian Experience.*—I hope that now the war is settled, and peace has been proclaimed, our peaceful principles will progress; I will do my best to push them forward. I am happy to say that my family, six in number (two of whom have forgotten the taste of flesh-meat, and the other four having never tasted it), are living witnesses of the sufficiency of a Vegetarian diet; and as regards myself, I have not tasted a particle of flesh in any shape since I first left off using it in 1848, and am perfectly satisfied that the principle is right and true. My eldest daughter told me yesterday, that as two gentlemen were passing my shop, the one said to the other, "They are Vegetarians who live there." Thus it appears that Vegetarians are still objects of curiosity, but I hope that our principles will soon be more valued and adopted. J. B.

## CRAWSHAWBOOTH.

*Monthly Meeting.*—Our regular monthly meeting was held on Monday evening, June 30th, when Mr. JOHN CHALK delivered an excellent address on the second subject selected for the prize essays. Mr. JAMES LORD occupied the chair.

*New Members.*—We have lately had the pleasure of forwarding seven more names to be enrolled as members of the General Society. There are now twenty members of our Association who have thus connected themselves with the Society, and we hope before long to have the pleasure of sending other names, as we have a large number of persons here who have been trying the system a considerable time.

W. H.

## DUNFERMLINE.

*Medical Prescription.*—The movement here is much the same as when last reported, and the demand for the loan of Vegetarian publications for reading still continues. A patient under

medical treatment has informed me that his doctor has directed him to use a Vegetarian diet. This is the second instance that has come to my knowledge of the same medical practitioner recommending our system of diet, and this advice has led the patients to inquire after the works on the subject. J. D.

## EDINBURGH.

*Association Meeting.*—We have held two meetings since our last report, at the last of which Mr. PALMER read an address on "What shall we Eat?" He also produced a dish of fritters as a specimen of Vegetarian fare, which were well received, and numerous questions asked as to mode of cooking, ingredients, etc. The other was held on Wednesday evening, July 2nd, Mr. SHIELS in the chair. Mr. REID noticed the "Vegetarian Fallacy" in an able manner, satisfactorily disposing of the objections, and inviting discussion. We enrolled two new members this month.

*Annual Meeting.*—We are glad to hear of the Annual Meeting of the parent Society being about to be held in Glasgow, and expect a good attendance from our quarter. We hope for a good muster of our English friends, and are making arrangements for a meeting here, trusting that our worthy President and friends will pay us a visit; we should like another shake among the dry bones.

*Public Meeting.*—We are expecting to take advantage of the presence of a number of friends from England in connection with the Annual Meeting and Banquet of the Society held in Glasgow, to hold a meeting here, and have little doubt of the good that will result. J. R.

## GREENOCK.

*Public Meeting.*—On Wednesday evening, July 23rd, a large and important meeting was held in the Mechanics' Institution here, to advocate the claims of the Vegetarian system. JOHN SMITH, Esq., of Malton (author of *Fruits and Farinacea the Proper Food of Man*) was called to the chair, and addresses in support of the principle and practice of Vegetarian diet were delivered by the Chairman; Mr. J. LARNER, of Framlingham; Mr. J. NOBLE, Jun., of Boston; and Mr. J. PALMER, of Edinburgh. The audience numbered between six and seven hundred, and a most useful impression was produced, many who came with a strong feeling of opposition being led to see the reasonableness of our views, and guided to further inquiry. A butcher, who controverted the remarks of the Chairman in a most intemperate manner, was completely subdued by the kindly spirit and close reasoning with which his opposition was met. Another of the same trade has given an order for a copy of Mr. SMITH's work, and intends to study the question thoroughly. Such instances as these afford great encouragement to our friends to persevere in their efforts to bring the question before the attention of the public more constantly, where already known, and also to break new ground. J. S.

## VEGETARIAN MEETING IN EDINBURGH.

ON Tuesday evening, July 29th, a large and important meeting was held in Brighton Street Church, Edinburgh, when addresses on the Vegetarian principle and practice of diet were delivered by JAMES SIMPSON, Esq., President of the Vegetarian Society, Mr. Jos. BORMOND, of London, Jos. BROTHERTON, Esq., M.P., and Mr. Alderman HARVEY, of Salford, Manchester. The interest was well sustained to the close of the meeting, and one or two expressions of dissent on the part of individuals, were at once checked by the obviously sympathetic feeling of the audience with the speakers.

J. DAVIE, Esq., of Dunfermline, occupied the chair, in accordance with the public announcements, and opened the proceedings with a few appropriate remarks, in the course of which he said he would not detain the audience with any observations of his own, as several gentlemen had come very far north to address them on the Vegetarian question, and would do so more effectively than he could hope to do. After requesting for each speaker a candid hearing, he at once called on Mr. SIMPSON to address the meeting.

Mr. SIMPSON commenced his address by commenting on the origin and early history of the Society, as established nine years ago, and though at present having only a limited number of members, and about fourteen associations or branch societies in connection with it, still exercising an influence hardly to be understood. The Vegetarian arguments had received an attention from the press, whether the writing of reviews, as the *Medico-Chirurgical*, and *Westminster*, or the comments of the newspapers on Vegetarian operations, even after only three or four years' promulgation, such as the Temperance reform did not attain to till after from fifteen to eighteen years' advocacy. People wondered, to begin with, what could be said for such a system of living, but readily discovered, on impartial inquiry, that there was abundant matter to command attention, and induce thoughts of the propriety of advocating a reform in diet. As the result of the Vegetarian advocacy, there were, in the first instance, the organized members of the Society to be regarded, the great majority of whom had been induced to leave the mixed-diet practice of living for the Vegetarian practice, and having found the latter better, not merely adhered to it, and advocated its claims on public attention, but established a *prima facie* case for it, having tried both, and found health, comfort, and mental condition, greater and more satisfactory than before adopting it. Next, there were thousands convinced of the correctness of the Vegetarian practice who had their practice of consuming the flesh of animals "materially modified" by the reduction of the amount, and many of whom only

waited the first occasion presenting itself to discontinue the practice of eating flesh-meat altogether. It might seem singular, but many experienced the greatest impediments to change from the wife, mother, or sister of the family, who doubtless acted only from want of information, and a strong desire to prevent evil consequence arriving to those so intimately related to them, however mistaken and erroneous the conception might be. And lastly, they had the secret adherents of the practice, who only carried out their convictions in private, and waited the accession of moral courage sufficient to declare them for the benefit of others. All these influences were operating in society, and when rightly considered, afforded ample testimony to the potency and usefulness of the Vegetarian arguments. The question, indeed, might truly be said never to be fully raised without ample testimony resulting in the convictions produced in the minds of many, so that whenever a place where Vegetarian operations had taken effect was re-visited, it was found that numbers had carried their convictions into practice, and in proof of this he might state, that on re-visiting Edinburgh last autumn, he had found a committee of the association existing there, composed principally, if not altogether, of members who had received their first impressions on the Vegetarian system at the first meeting held in Edinburgh twelve months previously, others who had not joined the organization, having, however, also taken up the Vegetarian practice of diet. (Hear, hear.) All this proved that the Vegetarian system was not so much removed from popular estimation as supposed. A dietetic question was always interesting. Every man ate food of one character or another, and as theirs was, in its most external aspects, an eating question, it could not fail to become more or less popular, as of interest to all, and people could even eat their way into the principles of the system, find the practice good, and from this proceed to its confirmation in reasoning and principle. The objects of the Society were benevolent. They found that they were in a natural and happy system of living, and were desirous, as they climbed the hill of life, to stretch forth the hand of aid to others, and secure the same advantages to them which they had been fortunate enough to attain; leaving all, however, free to accept or reject their reasoning, as they saw best. (Applause.) Was the world, however—people might say—to be regenerated by eating cabbages? It was not professed that it should; but if it was, the meat-eaters would have the best chance, as eating more cabbage than the Vegetarians. They were subject to a little fun; but there was no harm in this. They left men free to hold their own opinion, and the system must indeed be bad which could not support a little ridicule from those who were only gaining their knowledge of it. (Applause.) Thus, when they were told they were "benevolent enthusiasts," or that they "could not say grace

before meat" (laughter), they were not vexed, but could appreciate the wit of *Punch*, or that of any other observer, assured that, as they had found, those who laughed a little were not the least likely to acknowledge the soundness of their system further on. Mr. SIMPSON then proceeded to state the claims of the Vegetarian practice to the attention of society, by showing that no new system of diet was contended for, but one the oldest of all, and the one completely in harmony with man's nature in his original and happiest condition. The masses of mankind had always lived nearest to the Vegetarian practice, and the hard work of all countries was done by its aid, whilst only one-third or one-fourth of the population of the earth were still habitual eaters of meat. The great object of the Society was to advance a dietetic reform in accordance with nature and the true interests of humanity, and as happiness, no doubt, depended upon harmony being achieved in relation to the body, intellect, and moral nature of man, the Vegetarian practice would be found essential to this grand result. Arguments from custom were considered conclusive of such questions, but these gave beef to the Englishman, frogs to the Frenchman, dogs and cats to the Chinaman, grubs to the native Australian, and human flesh even to the Carib, and no true guide could be found in anything that did not relate to the honest study of nature, and the following out of her facts. Mr. SIMPSON made extended references to the studies of leading naturalists, appealing to facts of anatomy and physiology, to chemistry, to political and social economy, and especially to the moral nature of man, to prove the errors of the flesh-eating practice, and the harmony subsisting between the fruits, roots, and grain of the earth, and man's natural constitution, and concluded a powerful and convincing address amidst the continued applause of the audience.

Mr. BORMOND said there were difficulties in speaking on the Vegetarian question which were not found in many other subjects, since it was a practical question, and ran counter to prevailing feelings and habits. One of the Glasgow papers, however, describing the Banquet in their City Hall the other day, said of the speaking on that occasion, that it was "better than there was any occasion for." To him it seemed important that each man should seek to ascertain for himself, how he could best sustain his mental, moral, and animal life. Many persons, as soon as Vegetarian diet was mentioned, had their thoughts directed to the green-grocer's shop, to heaps of old withered cabbages, and supposed that Vegetarians lived on such food as that. He wished, at the outset, to say this was a great mistake. In the remarks he had to offer, he would seek to fasten attention chiefly on the evidence of the special senses. He had often remarked that the longer people could retain their childish feelings the better, and most people thought of the hours of their early childhood with more pleasure than those of more advanced life. It was a melancholy truth that as they progressed in life, though they knew more, they became less innocent. There

must, however, be the innocence of wisdom, for angels possessed it. Children sometimes taught older persons useful lessons on diet, as on other subjects, if they would only be humble enough to learn them. He had known some parents who took a great deal of pains to teach their children to eat flesh-meat; who refused to give them other food; in their blind affection for the child, and from a mistaken feeling that this was for its good; thus doing violence to its unperverted instincts. People sometimes talked of the corruption of children; he had been much amongst them, and thought, where there was corruption, it was generally owing to wrong training. Having been born on the borders, and being the child of Scotch parents, he had not eaten much flesh-meat in his childhood; he did not think many sheep had been destroyed for his sustenance, for porridge, bread and cheese, and barley-soup had been the staple of his food, and he stood before them without being built up on the dead bodies of animals. When a boy he had often sat on garden walls, and his mouth had "watered" as he looked upon the ruddy-cheeked apples, and he must confess that he had often filled his little pockets from the trees he could reach; but he could confidently affirm that he had never robbed the butcher's shop. And if people would but open their eyes and ears upon this question, they (the speakers) need not have come so far on that occasion to give instruction that their hearers could have gathered from their own minds. The special senses were a guide to the animal in the selection of its food. The tiger's senses had no relation to other food than that upon which he subsisted; he would pass through rich orchards unmoved, and with no desire for their fruits, because these had no relation to his special senses; but, on the other hand, he could scent his human victim at a distance, and instead of the cry of distress exciting any feeling of pain or sympathy in his breast, it only served to whet his appetite. He contended that, unless God had done less for man than other animals, his special senses must form his guide as to food, and when these were natural and healthful, they would always conduct man clearly to the right sort of food. They had all heard a great deal of that disagreeable animal called the pig. He could never relish the flesh of that dirty animal in the darkest periods of his flesh-eating practice. Mr. BORMOND then referred to the great amount of time and attention bestowed on this animal by working men, for in many large towns they might be seen on the Sunday morning taking the pig out for a walk, whilst they left their wives and families at home. (Laughter.) People were the creatures of custom to a far greater extent than they supposed; flesh-eating was found in the world when they came into it, and thus it came to be adopted without inquiry. The same thing existed in relation to the drinking customs of the country. His father had taught him to use these beverages as the best blessing sent on earth, and great was the struggle before he could throw off the habit of using them. Some

people were in great trouble on these questions, and asked what such things were sent for if not to be used by man. A man told him, not long since, in London, that "everything was good, and to be taken with thanksgiving." He admitted the truth of the inspired passage, that every thing created by GOD was good in itself, and in its own special place, and all were thus to be received with thanksgiving, but it did not follow that they were all *good to eat*. (Laughter and applause.) Some people appeared to think that nothing had any right to be in the world unless it could be made useful in this way, and was good to be eaten, drunk, snuffed, or smoked, thus treating everything in much the same way as the railway guard addresses the passengers—"Show your tickets"—or what right have you here! Many creatures of GOD's creation were made for their own uses and purposes, and surely men must be very low in their moral condition, when they supposed that everything was made for their use. Could they not suppose these creatures to be made for their own happiness, or to add to the beauty of the universe, and the glory of the creation. It was sometimes asked, what was barley good for, if not to make beer? Was it not strange that people should despise it when used to make bread, whilst they lauded it as promoting strength when made into beer? (Applause.) The speaker then supposed a new creation of beings like men, who had not been left to form wrong habits, contending that if they beheld a flock of sheep, or a herd of swine, they would have no idea that these were intended for their food. But let them look upon the rosy-cheeked apple, or the luscious grape, and they had every sense delighted. Fruits were pleasant to the touch, the smell was delightful, the eye was gratified, and so was the sense of taste; they were thus in agreement and harmony with four out of the five special senses of our nature, whilst there was nothing in the flesh-eating system that was attractive to them without previous training. This was the point to which he sought to direct attention, and he and the other speakers were happy in standing forth to advocate this system of diet. They condemned no man; they preferred to stand by GOD's appointment, and to assure men that they would live a better, holier, happier, and far more healthful life, if they would continue to live in this appointment, than they could by descending into the low ground of permissive, sensual gratification. They had taken a higher stand in relation to diet than some of their hearers, and they invited them to come and occupy the same elevated ground, and they would then see many questions in a different aspect to what they now could. They readily admitted some of their hearers might be better men than they, and though they did not profess to reform the world by eating vegetables, of one thing they were quite certain, that any who would adopt that system, if they were good now, would become better then. It was sometimes said that the Vegetarians had bad men amongst them; they admitted it, but said at the same time, that these persons

would be far worse amongst flesh-eaters. The speaker then remarked on the risk of contracting disease on the flesh-eating system, from the diseased meat sold for food; he next drew attention to its great cost, and forcibly asked in what respect meat-eaters were better than Vegetarians, or what they could do that the latter could not. Did they enjoy better health? or more of life? or were they more capable of enduring fatigue? If they were in no respect better, were they justified in paying the enormous price they did for their food? He had travelled about the country for nearly half his life, and had often been staying in flesh-eating families, and had heard a great deal of complaint of feeble health, and uneasy feelings, at the breakfast table, to which Vegetarians were for the most part strangers. Commending the subject to the attention of the thoughtful, and feeling confidence in the good results that would attend their quiet meeting, the speaker concluded his address amidst general applause.

Mr. BROTHERTON said he could fancy some persons asking why he and the other gentlemen of England had come to Scotland to instruct them on this subject, when they were perfectly satisfied with things as they were. His simple answer would be, that they had experienced the good effects of Vegetarian diet, and after some of them had practised it for nearly half a century, they came to bear testimony on the subject, that others might also enjoy the same benefits. It must be a question of deep interest to every one, to know what was conducive to health and happiness. It had been well observed that man was responsible to the laws of his Creator; he was responsible to physical, mental, and moral laws, and could not violate any of these with impunity; therefore it was of importance that he should know these laws, and endeavour to conform to them. There was a great difference between knowledge and wisdom; they might know the right, but could not be considered wise without practising it too. Their object, therefore, was not only to change people's opinions, but also to change their practice. They said, "Come and join us, and we will do you good, and show you how you may attain to a higher state of being, by obedience to the laws GOD has given for your guidance." At the creation of man GOD prescribed what was to be his food, and in an after period it was stated in Scripture that if he abstained from flesh he should do well. It might be seen, from ancient history and modern science, as well as experience, that flesh-meat was not necessary for subsistence, and that, as had been clearly demonstrated, they could live at a much cheaper rate on vegetable than animal food. If this were so, the question occurred, was man justified in neglecting it? If it were a good custom, a wise man would not fail to adopt it. It had been observed, that mankind might be divided into two classes: those who eat to live, and those who live to eat; and he thought all would agree that the former was the wiser of the two. He had observed that all reforms sprung up among this class; they were ready to listen to the

truth, and, after inquiry, to adopt it. In some cases where they taught their views on diet, persons were ignorant of the subject, and came to hear what could be said in its support; others were Vegetarians in theory, but did not carry the principle out into practice; others, again, were inclined to oppose the system. They hoped, in their teaching, not merely to convince their hearers that the Vegetarian system was right, but also to lead them to adopt in practice what they saw to be right in principle. He was reminded, as Mr. SIMPSON was speaking, of an anecdote related of the late ROBERT HALL, of Leicester. Mr. HALL was much addicted to smoking, and some of his friends, regretting the habit, and desirous that he should abandon it, lent him a pamphlet against the use of tobacco, by Dr. ADAM CLARKE, with the request that he would read it. He did so, and returned the work, saying he could neither refute it nor give up smoking. He would say on the Vegetarian question, let them examine it, and see whether it was right or not, and, if found true, let them have the courage to adopt it. He was not so enthusiastic as to suppose that all who heard them on that occasion would change their habits; many had come to listen who would go home and do just the same as they had done before. By continuing in error the power to discern the truth became weakened, whilst the doing of the truth had an opposite tendency. All knew there was a great difference between wishing to understand a subject, and a resolution to misunderstand it. Some persons delighted to start difficulties on all questions, and, unless every objection could be answered, would not receive them. There was no wisdom in this, and nothing excited so much prejudice as living according to custom. They might find custom to sanction every evil habit, whatever it might be. The two extremes of diet were cannibalism and Vegetarianism, and each of these could be supported by examples drawn from custom. A common argument advanced by writers in newspapers against their system was, that animals ate one another, and therefore man was justified in eating them. The greatest truths would be disputed if there was a desire to gain sanction for anything we wished to do. Some might say they had a right to do as they pleased, but he said they had not; it was their duty to do what was right. Error never became truth, however long it might be practised. There was nothing so valuable as truth, and correct habits, nothing so mischievous as error, and wrong habits. He would ask them as Scotchmen, celebrated over the world for their regard for religion, whether man was not designed for nobler purposes than to eat and drink, to labour, and to die? They were placed here to be useful to each other, and cultivate those thoughts and affections that would lead them, "whether they ate or drank, or whatever they did, to do all to the glory of GOD." He asked them, knowing, as they did, that millions of animals were slaughtered every year, whether, as Christian men, they were justified in causing such excessive slaughter, that their bodies might be supported by the taking of animal life. It had been demonstrated,

over and over again, that the vegetable kingdom was sufficient for every purpose of supporting the body in health and strength, without causing animals to die. And when they found that everything required could be obtained from the vegetable kingdom, and that it was better calculated to support the human body, more favourable to economy and to health, more favourable to humanity and religion, he asked whether, as Christian men, they could refuse to give a fair trial to this excellent system, a system prescribed by GOD at the creation, and sanctioned by the New Testament, as consistent with the Christian character? He appealed to them, whether they were answering the purpose of their creation by living as they were? whether they would not try to reform society, by adopting a better way, seeking to promote the happiness of man here and hereafter, by doing their duty, and showing that they fully sustained the character they professed? (Applause.)

Mr. HARVEY would not detain the meeting with any further arguments, but only ask for an attentive consideration of those already presented. About five and forty years ago he was staying with his relative, the member for Salford; he (Mr. HARVEY) was not a Vegetarian at that time; but not wishing his friends to have any trouble on his account, he resolved, whilst with them, to live as they did. He was led in this way to give his attention to the subject, and afterwards to continue in the practice thus commenced; and now, in his seventieth year, he had to say that the Vegetarian diet had answered admirably in his case, and suited his health. When a youth, his blood was very inflammable, and on one occasion, when he had gone "a nutting" into the woods, and got bit by a gnat, his stocking irritated the wound, and he had a sore leg for several months afterwards. Some few years ago, whilst getting into a coach, the door was closed violently and crushed his thumb, tearing up the nail by the roots, and though it caused him great pain, all he did was to apply a wet bandage, and the wound very soon healed. He mentioned these two instances to show, that in advanced life his blood was in a more healthy condition than when he was a youth in flesh-eating habits. It was of great importance to preserve the bodily health by proper diet, and in this way to make life more useful, as well as more happy, than it could otherwise be. He might mention a little circumstance that took place as he was returning from Mr. BROTHERTON'S house a few weeks ago. On the way home he overtook a doctor who prescribed bitter beer and mutton chops underdone to his patients; they walked together until Mr. HARVEY reached the neighborhood of his own residence, and, as they were parting, the doctor, fatigued by the sharp walk, remarked, "Young man, I should not like to walk very far with you." He might inform the audience that the doctor was from thirty to forty years younger than himself. (Laughter and applause.) In conclusion, he begged to say that he had complete confidence in the Vegetarian system of diet, as the best that could be adopted for keeping the body in health. (Applause.)



The CHAIRMAN said the audience had now heard the principal part of the speaking, and he had to thank them for their attention. He could not, however, allow the opportunity to pass without giving them the experience of a younger man than Mr. HARVEY. He did not take up the practice from conviction, to begin with, but during a business journey across the border, and, after a week or two's absence, he did not find himself so well as usual. He did not know the cause of this at the time, but afterwards had no doubt but that it arose from the change of diet; for at home he took flesh-meat perhaps only two or three times a week, and whilst out he had eaten it two or three times a day. He afterwards read SMITH'S *Fruits and Farinacea*, was convinced of the possibility of a

man's living without the flesh of animals as food, and commenced the Vegetarian practice. After a little time he found himself much better; he had no longer any need to take medicine, but looked better than he did when a flesh-eater. He also weighed a stone more than he did, and looked from ten to fifteen years younger, and had greater enjoyment of life. He would conclude by recommending all to give the system a fair trial, assured, as he was, that, if they did so, they would bless the day on which it was made known to them. (Applause.)

Votes of thanks to the Chairman and speakers were then heartily accorded, and responded to, and the proceedings terminated at about half-past ten o'clock.

### VEGETARIAN MEETING AT GREENOCK.

ON Monday evening, August 4th, a large and interesting meeting was held in the West Blackhall Street Chapel, to hear addresses from JAS. SIMPSON, Esq., President of the Vegetarian Society, and Mr. Jos. BORMOND, of London; the audience numbering from nine hundred to a thousand, and the Rev. Mr. BROTHIE occupying the chair.

The CHAIRMAN, on commencing the proceedings of the evening, stated that he had for some time inclined to the Vegetarian practice as the result of his intimacy with several friends who were Vegetarians, as well as from some measure of reading and consideration upon the subject. He would not, however, take up their time by remarks of his own, but would at once call upon the principal speakers, who had kindly taken the trouble to visit Greenock, to address them on the system referred to.

Mr. SIMPSON then delivered an address explanatory of the principles and objects of the Society, tending to remove the prejudices commonly prevailing against the calm consideration of the question at issue, which, he contended, was one of the greatest importance, and essential for the happiness of society. Various arguments corroborative of these views were presented to the audience with perspicuity and excellent effect, and from the applause elicited it

was evident that the audience were both surprised and gratified by the subject so ably presented to their attention.

Mr. BORMOND, on being called upon, carefully elaborated one or two arguments in relation to the special senses of man, as guiding him to the fruits and vegetable products of the earth, whilst they were the vehicles of most decided information as to the repulsiveness and disgust consequent upon the endeavour to procure the flesh of animals as food. Varied arguments and incidents, with several anecdotes illustrative of the different features of the subject dealt with, were then given, and a highly interesting address of considerable length was terminated amid the hearty cheers of the audience.

Previous to the moving of votes of thanks to the speakers, several questions were put by two of the audience upon some of the subjects treated, a butcher being more especially prominent in these. The inquiries were replied to in a manner obviously every way satisfactory to the great majority of the meeting, and the proceedings terminated at about half-past ten o'clock, with votes of thanks to Mr. SIMPSON and Mr. BORMOND, which were heartily accorded, for the kindness of their visit, and their able and interesting addresses.

### LOCAL OPERATIONS AND INTELLIGENCE.

#### VEGETARIAN SOCIETY.

*Prize Essays.*—W. S.—It is probable that the time allowed for the production of the prize essays will be still further extended to January, 1857, but the officers of the Society have not yet come to a final decision on the subject.

*International Congress at Brussels.*—This proposed assembly is for the discussion of subjects bearing upon agricultural, social, scientific, and industrial progress, and is to assemble at Brussels on the 15th of September. It is interesting to observe that among the many topics to be considered, there are questions opened not merely for the discussion of much pertaining to the

dietetic practices of mankind, but also to the general interest of the food question in every way in which matter worthy of attention can be presented. The Temperance question, under its phases of social argument and prohibition, is also a subject for discussion, one prominent feature of this department being the consideration of the "means of diminishing and preventing the abuse of strong drinks, regarded from the double point of view of the loss of nutritive substances employed in their manufacture, and of their influence on the health and morality of the working classes." Various benevolent associations will doubtless send representatives, and it is under the consideration of

the officers of the Society to have the Society represented on the occasion.

*New List of Members.*—J. B.—We are very desirous of having all the information as to the name and addresses of members *at once*, as the new list is being prepared for, and will contain such alterations in one form or another.

*Tracts.*—W. S. J.—Tracts can be had at all times at the publishers, and by associations at reduced prices, on application to the Secretary.

JOHN ANDREW, JUN., *Secretary*.

#### EDINBURGH.

*Vegetarian Meeting.*—Advantage was taken of the presence of the officers and friends of the Vegetarian Society in Glasgow on the occasion of the recent Banquet and Annual Meeting, to hold a public meeting in advocacy of the movement in Edinburgh. A report of the excellent meeting held in the Brighton Street Church, on Tuesday evening, July 29th, will appear in the present number of the *Messenger*. Our cause progresses slowly but steadily here, and this public effort will aid us materially in the good work.

J. R.

#### GLASGOW.

*Annual Banquet and Conference.*—As will have appeared from the account in the pages of the *Messenger*, the meetings held here on the occasion of the late Annual Conference of the Society were eminently successful. The Banquet, especially, appears to have excited much interest, and to have given very general satisfaction to those who had the happiness of attending it. We hear of numbers, in quarters least expected, who are, since the Banquet, practical Vegetarians; and the impression left by the talented array of speakers that graced our platform, has been of the most flattering and salutary description; flattering to those gifted and benevolent gentlemen who came so far, and at great personal inconvenience, to be present with us, and salutary to the large and intelligent assembly who enjoyed the privilege of listening to their eloquent discourses. The Public Meetings held in Edinburgh, Greenock, and Paisley, have also been all of the most satisfactory description. They were attended by very large and attentive audiences, and cannot fail to give an impetus to the movement in Scotland. In Greenock the interest excited by the first meeting was such as to call for a second, in the largest meeting-house to be got in the town, and a very large amount of inquiry is now abroad there, which will, no doubt, result in the formation of a local association. This state of matters has not escaped the watchful eye of our worthy President, who, with his usual generosity, has met the demand for information by a liberal distribution of the standard works on Vegetarianism, amongst the public libraries of the town, and has taken other steps to foster the salutary state of the public mind on this question in Greenock.

*Association's Monthly Meeting.*—The usual Monthly Meeting of our Association was held in MILNER'S Hotel, on Tuesday, the 5th of August, and was honoured with the presence of

Mr. and Mrs. SIMPSON, of Foxhill Bank, and Mr. BORMOND, of London. The chair was occupied by Mr. SIMPSON, as President of the Association, and interesting addresses were delivered by the CHAIRMAN and Mr. BORMOND, which were listened to with pleasure, and, we trust, profit, by the members and strangers present on the occasion. Some conversation followed as to the best means of promoting the usefulness of our Association; and, we trust, we shall be able to give a good account of the late operations of the Parent Society in this city.

J. S.

#### LONDON.

*Vegetarian Lectures.*—Since the visit of the President of the Vegetarian Society, who laboured amongst us for two evenings with great success, several months ago, we have nothing of importance to record. A report of one of these lectures was given in the July number of the *Messenger*.

If Mr. SIMPSON, could remain in London three months, and give us his aid in this way, I think we could arouse the whole country into an excitement on the question of Vegetarianism. If we could once get London up to the boiling point of enthusiasm, it would overflow the provinces, and do more for the spread of Vegetarianism than anything else.

*Prize Essays.*—I intend to compete for one, or both, of the prizes offered by the Vegetarian Society, for the best essays on the subjects announced in the *Messenger*, and intend to get as many Vegetarians as possible to do the same, to keep the interest alive. I mean to get the prizes. I think I have hit upon a capital idea—novel and unique—but let us wait.

G. D.

#### LEICESTER.

*Vegetarian Lecture.*—"On Wednesday night, June 4th, a lecture on Dietetic Reform was delivered in the Temperance Hall, Leicester, by Mr. JAMES SIMPSON, President of the Vegetarian Society. The lecture was only made public a few hours before it took place, and, consequently, the attendance was rather limited. Nevertheless, about 700 persons were present, who listened with deep attention to Mr. SIMPSON'S eloquent and interesting address."—*Morning Star*.

#### PAISLEY.

*Vegetarian Meeting.*—A large meeting was held in the Exchange Hall here, on Wednesday evening, the 23rd of July, when eloquent and argumentative addresses were delivered in support of the Vegetarian diet, by JAS. SIMPSON, Esq., President of the Vegetarian Society; Mr. Alderman HARVEY, of Salford; and the Rev. W. METCALFE, of Philadelphia. Mr. JAS. ALLAN presided, and opened the proceedings in a few earnest and appropriate remarks. The hall was well filled by an intelligent audience, who listened with deep interest to the various speakers. A vote of thanks was accorded to the speakers at the close, and we learn that patient inquiry has been the result of this presentation of the truth to our townsmen, much opposition being disarmed, and a kindly feeling induced in its place.

J. C.

## LOCAL OPERATIONS AND INTELLIGENCE.

## VEGETARIAN SOCIETY.

*Brussels Congress.*—It is much to be regretted that far less was known of the important Congress just held at Brussels, whether by benevolent societies or by individuals, than was desirable. We believe that communications were made, and the programme of subjects for consideration and discussion forwarded early on to the Statistical Society of England, but that this body (with the, to us, at least, more or less narrowed circle of view which has unfortunately characterised their restriction of subjects for consideration), felt that they could not co-operate with the foreign originators of the Congress, and thus much notoriety was lost as to the Congress and its aims, which would otherwise not have been the case. This channel of communication cut off, the minor streams of information were necessarily lost, in a great measure, and thus few of the philanthropic Societies of Great Britain knew anything of the matters about being brought before the public in a Congress of Nations. Our benevolent societies, however, are also to blame, we fear, as we know of at least one which received the programme of the Congress, and forgot its objects, if they appeared of any value at the time.

*The Deputation of the Society.*—W. H.—The President of the Society was a Member of both the Vegetarian and Alliance deputations, these Societies being the only two from Great Britain sending regularly organised Deputations to the Congress pertaining to the objects of Temperance and Dietetic Reform. We are certainly happy in having both the intelligence, the ready appreciation and the means of recording these, already brought to bear in the service of the Society, whilst others who should also have been represented, are now only just beginning to discover the importance of the Congress, and the great results to which it may lead.

*Prize Essays.*—G. D., W. S.—Without having to announce it formally, we repeat that it is probable that the time for sending in the Prize Essays will be extended to the close of the year. The original intention was to have had the competing essays examined, and the prizes awarded by the beginning of the year, so that the Prize Essays might then have been published for general distribution. The extension of time, however, is called for in several ways, and though the Essays will thus be later in being issued, we doubt not that all will still be gainers by the postponement proposed. As to the necessity for the extension of time, we need only remark, that in Glasgow, where the most encouraging activities have recently been manifested, whether in connection with the Annual Meeting and agitation of the Vegetarian question in several neighbouring cities and towns, or the extensive distribution of printed matter to meet the demand for it so much extended, of late, it would hardly have been just that the earnest workers in these districts of activity should not have

had time to compete with others in connection with the Prize Essays.

JOHN ANDREW, Jun., *Secretary.*

## CRAWSHAWBOOTH.

*Association Meeting.*—We have held one meeting of the Association, the first of the season, and the commencement of another year's labours. It was conversational in its character, and nearly all the members took part in it, which gave it great interest, and the more so, as several of the addresses delivered were of a superior kind.

*Annual Meeting of the Association.*—Our Annual Meeting which should have taken place on the 2nd of August, has been postponed in consequence of out-door Temperance and Maine Law meetings, which have taken place weekly for some time; and as most of our Vegetarian friends are actively engaged in the Temperance cause, it was thought advisable to postpone our annual gathering to the 23rd of September, when we hope to have a good attendance and an interesting meeting, tending to invigorate us for the next year's operations. W. H.

## COLCHESTER.

*Dietetic Experiments.*—A gentleman here has been practising Vegetarianism for about two years with success, according to his own testimony, but his medical attendant testified to the contrary, and has prevailed upon him to take flesh-meat and malt liquor (for he was also a teetotaler); he is now suffering with a bad leg, and I am of opinion that it is the result of the change of diet.

*Unfavourable Influences.*—Colchester has now become a garrison town, and the bustle and confusion attending this state of things is extraordinary. It will be some time before the inhabitants are again restored to their usual thoughtfulness, so that such a subject as Vegetarianism, which is a direct appeal to man's reflective faculties, would at present be unacceptable, but I hope ere long again to be able to awaken public sympathy more effectually on this subject, when the present excitement has gone down. J. B.

## DUNFERMLINE.

*Annual Meeting and Banquet.*—There was much reading and talking about our principles caused by the recent Glasgow Banquet (the large posters announcing which I had put up and kept in sight for two weeks previous), and great regret has been expressed by some who were not present, since they have read a description of it in the papers. J. D.

## EDINBURGH.

*Association Meetings.*—At our August monthly meeting Mr. A. REID presided. Mr. YORICK offered a few criticisms on *The Vegetarian Fallacy* tract, and was followed by Mr. PALMER, and Mr. J. RENTON, who gave an account of the proceedings at the Banquet in Glasgow, on the

occasion of the Annual Meeting of the Vegetarian Society.

Our monthly meeting for September was the best we have ever had, about thirty persons were present, and they all appeared interested and delighted. Mr. SHIELS was in the chair, and addresses were given by Mr. M'C EVAN, Mr. REID, and Mr. RENTON. We had the pleasure of recording two new members, and four others have promised to join us. We are doing well, and reaping the fruit of our late public demonstration, and have hopes of getting up a newspaper discussion, one letter having already been admitted.

*Distribution of Tracts, &c.*—We have distributed about 400 tracts at the monthly meetings, and the public meeting in the Brighton Street Church; and have also lent to inquirers several copies of GRAHAM'S *Science of Human Life, Hydropathy for the People*, and the *Vegetarian Messenger*.

*Inquirers.*—We have received several communications from strangers, since our public meeting, inquiring for particulars as to our practice, and know of twelve persons who are trying it. We hope this will lead to an addition to our ranks in due time. J. R.

#### HULL.

*Vegetarian Publications.*—Some time since, the President inquired if a small library of Vegetarian works would be useful here? Such an assortment of books would be of great service, as we have frequent inquiries for books; my own copies are always out, and there are several persons waiting for them now. T. D. H.

#### KIRKCALDY.

*Social Meetings.*—Since my last report two meetings of the same nature as those mentioned have been held, both of which were characterized by very interesting and pleasing conversations upon the principles of the dietetic reform. On these occasions favourable impressions appeared to be made. I have nothing of additional interest further than that, although none have yet come up to the point of declaring themselves ready to join the Society, I yet entertain the hope that by and bye a few of those, who, I am happy to state, have adhered to the practice of the system ever since Mr. SIMPSON delivered his lecture here, will take that important and decided step. M. H.

#### LEEDS.

*Open-air Meetings.*—During the summer months it is impossible to secure a good attendance at in-door meetings in this town, and we have not yet ventured upon holding an outdoor Vegetarian meeting, although the subject sometimes receives a passing notice at open-air Temperance meetings. We consider the cause in this neighbourhood as steadily progressing.

*Private Efforts.*—We have not held our usual monthly meetings, but have not been idle, as our exertions have been put forth in private, and in the social circle. J. A. J.

#### LEICESTER.

*Vegetarian Progress.*—We already begin to see

the effects of our first attempt to draw public attention to the Vegetarian question in Leicester. I have been met with numerous inquiries as to details, cookery books, etc., and could Mr. SIMPSON see the effect of his philanthropic visit to our custom-ridden town—more especially amongst the teetotallers—he would not think his time and means ill bestowed.

*Character of Operations.*—Our main exertions will be directed to short addresses on the evenings of our Temperance lectures, and the dissemination of printed matter; a monthly social meeting; a banquet (of course, on a very small scale), and the appointment of one of our friends to undertake the sale of the Society's publications, and other works, on the subject of Vegetarianism. O. M.

#### LONDON.

*Private Meetings.*—We have only had private meetings where we have talked over matters during the past month. For myself, I advocate Vegetarianism wherever I go, and many people are beginning to adopt the principle and practice of abstinence from the flesh of animals as food. I hope soon to be able to transmit some names as members of the Society.

*Association Banquet.*—Since writing the above, the London Association have had a Vegetarian Banquet in the Philharmonic Rooms, Newman Street, on Thursday August 28. About 200 persons were present. F. TOWGOOD, Esq., presided, and addresses were delivered by the Chairman, Mr. J. LARNER, and others. W. W.

#### METHVEN.

*Vegetarian Meetings.*—We have held two Meetings since our last report, but not numerously attended, for the people in this neighbourhood have scarcely patience to hear their flesh-eating prejudices exposed. They regard the idea of Vegetarianism as the personification of weakness. A number of Vegetarian tracts have, however, been circulated, and may thus prepare the way for other teaching. G. B. W.

#### PADSTOW.

*Operations.*—We continue to lend publications and distribute tracts advocating our system of diet, which are now read with more interest; and have pleasure in reporting that three more inquirers are now making a trial of the practice. The large bills announcing the Banquet in Glasgow were well published here, and many arguments were thus occasioned. Vegetarianism is certainly gaining ground here.

*Compulsory Vaccination.*—We forwarded a petition numerously signed to the House of Commons against the Vaccination Extension Bill, and are glad to find the measure is abandoned for the present at least. R. P. G.

#### YORK.

*Musical Festival.*—We are arranging for a Musical Festival sometime in October, the performances at which will occupy three days. It is intended for charitable purposes, and to be originated and carried out solely by Vegetarians. R. H.

## ANNUAL MEETING OF THE RAWTENSTALL ASSOCIATION.

On Saturday evening, the 23rd of August, the members and friends of the Rawtenstall and Crawshawbooth Vegetarian Association, held their Second Annual Meeting in the Wesleyan Chapel, Crawshawbooth. About eighty of the members and friends sat down to tea at five o'clock in the evening. The preparations for the edible portion of the entertainment consisted of tea, plain white and brown bread, tea cakes, and some light biscuits, together with raspberries, and other kinds of fruit and tarts, following with a dessert consisting of plums and gooseberries, and which received ample favour from the guests present. Although the charge for admission was only ninepence, the committee will have a small balance from the proceeds.

The friends of the Association each took part in preparing the different viands; one baking the bread, another the cakes and the tarts, and as each only just charged the absolute cost of the materials (giving in their labour) the committee were enabled to offer the tickets for a smaller amount than would otherwise have been possible. The meetings have not as yet been made public; but the committee have issued invitations to all whom they believed to be favourable to the practice of Vegetarianism, and hitherto much good has resulted from them.

After tea the election of officers for the year took place, and then the business of the meeting commenced; there being at intervals during the evening, musical performances on the harmonium, obviously to the satisfaction of every one present.

Mr. JOHN CHALK, President of the Association, occupied the chair.

He commenced his address by remarking, that he felt great pleasure in again being permitted to meet together on the occasion of another anniversary. He must also express his gratification in the confidence that had again been reposed in him, in having been re-elected as the President of the Association; and as he was an enemy to all sinecure offices, he would, to the best of his ability, perform the duties imposed upon him. The evils of society would require the utmost exertion of every one of them before they could be eradicated, evils which had existed almost from time immemorial, and which had become part and parcel of our very natures. There were two objections which he found to be at the head of all the other objections to Vegetarianism. One was, "I like flesh." But the time was coming when the "I like it" argument would not stand, and when, as EMERSON remarked, every subject was canvassed and examined, some better reason for its use must be found than "I like it." The other

argument was drawn from the supposed inability of the Laplander to procure vegetable food; but unfortunately these people were in the most deteriorated condition—both physically and intellectually—of any nation upon the face of the earth, and therefore that argument was not worth much. He then alluded to the effect of a diet of flesh upon nations, and quoted the instance of the Pitcairn Islanders, to show that men would be stronger and more muscular upon a vegetable diet. He said that blood from animal food would sooner decompose than blood from vegetable food, and quoted MULLER in proof of this; and argued that the body fed upon a vegetable diet, must be superior to what it would upon a diet of animal food. He then stated that he knew several instances in which individuals had found great difficulty in recovering from the slightest scratches, on account of the diseased state of their bodies. With respect to personal experience, he said he had found himself every way better, and could endure cold far better than he could ever do upon a mixed diet. He concluded by urging upon all who felt convinced of the truth of the system, to carry it out in their lives; it would be difficult perhaps for a time; but the difficulties would soon vanish, and they would find, by happy experience, that they were better in health, and, in fact, in every respect.

Mr. WILLIAM HOYLE, the Secretary, then read the Report, from which it appeared that during the year the members of the Association had held fifteen meetings, in addition to five public meetings which had been held at various places, all of which were addressed by the members themselves, except at one meeting, when the committee were favoured with the services of Mr. J. ANDREW, the Secretary of the General Society. So that twenty meetings had been held, at all of which addresses of deep interest in connexion with the subject of dietetic reform were delivered. They had about forty-five persons living in the practice of Vegetarianism, in addition to which there were many who had almost abandoned the use of flesh-meats, and whose experience might be classified along with the Vegetarians; for the amount of flesh-meat they used was so small as to prove they might do without it altogether. It was a gratifying circumstance, that although so many had tried the system, there had no case come under the notice of the committee where any person had suffered from the trial; but many persons had borne testimony to the fact, that their health had been materially benefited by its adoption. The Treasurer had a balance of 2s. 6d. in hand, and the Report urged upon all the members and friends who were present the necessity of contributing towards the funds of the Association, as the committee made it a rule to keep out of debt, and, therefore, as the subject could not be agitated without considerable expense, they would see the importance of seconding the wishes of the committee. The report concluded by urging upon all present the trial of the



system which had been of so much benefit to many who had adopted it.

Mr. THOMAS NOWELL, in moving the adoption of the Report, observed, that some persons remarked that it was impossible to maintain the animal heat in cold climates without flesh-meat. This reminded him of a gentleman who happened to be in the stocks, but still persisted in asserting that nobody could put him in the stocks, but was reminded by his hearer, that he was in the stocks. And so he would reply to those who asserted that it was impossible to maintain the animal heat without fat. You may say it is impossible to do it, but then we do it. He then remarked that he had known butchers lay wagers how soon they could kill an animal; and before life was extinct, they would be cutting it up, and almost carrying it to be roasted for dinner, so that animals which had been living in the morning, would sometimes be eaten for dinner. He had been a Vegetarian for some time, and had found great benefit from the practice, and concluded by moving the adoption of the report.

Mr. WILLIAM CHALK seconded the adoption of the Report, and commenced by observing that he had been a Vegetarian for a long time. In his opinion there would be greater success if individuals had more decision. They saw the truth, but still continued to conform to the practices of society. He remarked that when he beheld a cow, there was nothing which gave any indication to his senses that it should be eaten, but when he beheld the ripe fruits he at once felt a degree of enjoyment from the contemplation of the fact that it was to form part of his food.

Mr. JAMES LORD, in supporting the motion, said he felt persuaded that a vegetable diet was that which was best for man. Our business, he said, should be to find out what diet was best, and then adopt it; if animal food was found to be injurious, we ought to relinquish its use, regardless of consequences. Some of them found great difficulty in carrying out the practice. Some had no idea how to make a dinner without meat, but if they would only examine their cookery books they would find plenty of variety. In vegetable food, he remarked, there were all the elements contained in a flesh diet. Some persons asserted that they felt stronger upon a flesh diet; but that was owing to the stimulant contained in it, and there were numberless instances where the greatest amount of strength was maintained upon a vegetable diet. With respect to its effect upon the mind, the fact that great men adopted the system to enable them to perform greater mental labour, sufficiently proved its beneficial effects. He concluded his observations by remarking that he felt great pleasure in supporting the adoption of the Report.

The CHAIRMAN then called upon two boys (JAMES and JOHN TAYLOR), to recite "A Dialogue on Vegetarianism."

Mr. WILLIAM HOYLE observed that an investigation of the habits of different nations proved that men could live upon almost anything. The

Faroe Islanders lived to a great extent upon fish, almost putrid; the Norwegian, in time of scarcity, mixed the bark of trees with his food; the Indians of South America, the Negroes of Western Africa, and the inhabitants of Java, at certain seasons, used clay; the Hindoo lived upon his rice, the Irishman upon his potato, the Scotchman upon his oatmeal, the Greenlander upon his blubber—and all these maintained a certain amount of health, although living so diversely. But then, he remarked, we should find out what was best. Although a man lived upon a certain substance, it by no means followed it was adapted for him. All nature, he observed, was governed by laws; so was the animal organism; and that kind of food which was most in accordance with the laws of the animal organism was best adapted for man. Flesh meat was not adapted to the masticatory organs; the food should be reduced to pulp before being swallowed; flesh could not be thus reduced, and therefore was not best for man. Again, he remarked, flesh meat was not adapted to the stomach, on account of its concentrated state. Physiology, he argued, taught that the presence of food was necessary to stimulate the coats of the stomach, and to secrete the gastric juice; it was therefore of importance that the bulky nature of the food should be allied to the size of the organ in which it was deposited, namely, the stomach. Flesh was too concentrated, and consequently did not sufficiently cover the coats of the stomach; the gastric juice was, therefore, not sufficiently secreted, and indigestion occurred. The gastric juice was only secreted in proportion to the wants of the system, and therefore when a plain vegetable diet was used, there was no danger of there being an overflow of materials in the system, because it would have to wait for the secretion of the gastric juice; and since plain food was only digested by the gastric juice, and gastric juice was only secreted in proportion to the wants of the system, the digestion must also be in proportion to the wants of the system. But when stimulating food was used, and when, as was necessary for digestion, other stimulants were taken along with them (as pepper, mustard, etc.), then the secretion was rendered unnatural, and dependent more upon the stimulants than upon the necessities of the system. He also showed the superior adaptability of vegetable food, because it contained a variable quantity of respiratory and nutritious materials, adapted to meet the requirements of man in the different occupations in which he might be called to engage, and concluded by urging the consideration of the system upon their most serious attention, assuring them that he had found great benefit from it, and they would do so likewise.

Mr. RICHARD TAYLOR said he had practised the system for a long time, and continued to like it better. He argued that individuals were benefited in almost every point of view. The Vegetarian diet was cheaper, and therefore deserved the consideration of the working man; it was also easier of digestion, and therefore better in that respect. The teeth were not

adapted for masticating animal food. After a few brief remarks on the importance of cleanliness, etc., he remarked that a Vegetarian diet made men and women fairer and comelier than a flesh diet, and therefore was worthy of the attention of the female portion of society. He concluded by remarking, that as he had found great benefit from it he was determined to continue it.

Mr. WILLIAM LORD offered a few brief remarks, after which Mr. JOHN HARGREAVES moved, and Mr. ABEL FENTON seconded, a vote of thanks to the ladies for their assistance in furnishing the tables.

Mrs. JOHN PILLING responded to the vote, and stated that there were nine persons in her

house, all Vegetarians, and they were better than before adopting it. With respect to cooking, she found it a very easy task, though she always made a different dinner every day in the week. She remarked that she felt it to be a task to speak, but she determined to show whose side she was on, and concluded by expressing her determination to persevere in the Vegetarian practice.

A vote of thanks was then passed to the CHAIRMAN, and to Miss LORD for her kind services in playing on the harmonium; after which the meeting separated, delighted with the proceedings, which occupied about five hours, and was one of the most interesting ever held in the locality.

## SEVENTH ANNUAL MEETING OF THE AMERICAN VEGETARIAN SOCIETY.

WE have much pleasure in presenting our readers with the following brief report from the American *Water Cure Journal*.

The Seventh Annual Meeting of the American Vegetarian Society was held at the Lecture Room of the Hydropathic Medical College, 15, Laight street, New York, on the 10th September. The occasion was an interesting one to the friends of this cause, and added fresh adherents to our band of earnest and radical dietetic reformers.

Dr. ALCOTT, President of the Association, was in the Chair, and Mr. JOSEPH METCALFE acted as Secretary.

The forenoon was occupied in reading letters of sympathy and encouragement from distant friends, and the admission of new members. Letters were read from J. P. BROOKS, now in Africa; Dr. A. BRONSON ALCOTT, Walpole, N. Y.; Dr. FIELD, Athol, Mass.; JOSEPH WRIGHT, Philadelphia; and Rev. WILLIAM METCALFE, Corresponding Secretary, at present sojourning in England. The Rev. Mr. METCALFE stated that the cause was making good progress in England.

Dr. TRALL then gave a Lecture to the Society and the members of the Medical class, on "The Relations of Chemistry to Vitality," in which he explained the true scientific basis of Vegetarianism, and refuted the fallacies of LIEBIG, and other chemists and physiologists, as well as the numerous errors of the medical schools on the subject of diseases, food, and medicines.

In the afternoon, addresses were given by Dr. JACKSON, of Glen Haven; Dr. DE WOLFE, of Philadelphia, and the President, Dr. ALCOTT.

Dr. JACKSON explained the superiority of Vegetarian diet in all its bearings as a medical question, and dwelt eloquently on the advantages of a pure and simple diet in elevating the character, exalting the intellect, and improving the moral disposition of the human being. His own

personal experience was related with good effect, and his remarks elicited much applause.

In the evening, Dr. DE WOLFE gave a Lecture on the scriptural arguments, analyzing, critically, all the grounds usually alleged by flesh-eaters, and proving that the *fish*, of which it is said CHRIST partook, and which his followers caught, was an *aquatic plant*, instead of an animal. We have no room for even a synopsis of his "points," but would commend his lectures to the public as an unanswerable demonstration that the Bible authority is on the side of Vegetarianism.

Remarks were also made by the President; Dr. W. F. REH, of New Orleans; Dr. W. T. KAYS, of Hamburg, N. J.; and the veteran Vegetarian, Dr. JOHN GRIMES, of Boonton, N. J.

The following preambles and resolutions were discussed and adopted:—

WHEREAS, Practical Vegetarians have proved to themselves (and can demonstrate to all intelligent investigators) that its expenditures are more economical, its effects upon the physical man are more healthful; and that through it the physical, intellectual, moral and spiritual natures of men are more harmoniously and naturally developed; therefore,

RESOLVED—That we, in confidence, present the dietetic reform to the world as the basis of all reforms, aiming, as it does, to promote harmony, establish justice, and promulgate equity and brotherhood on earth.

RESOLVED—That all truly valuable Vegetarianism must have truth for its basis; that all Vegetarian practice, to be successful, must be conducted in that harmony with the great truth which lies at the foundation; that without a strict observance of this rule, our Vegetarian practice will be always fluctuating, and Vegetarians themselves under the influence of appetite and interest, will be inconsistent in practice, and degrade the cause which they profess to love and advocate.

RESOLVED—That because an idea is laughed at, it is thereby not proved to be untrue; nor

because it is applauded is it proved to be true; and Vegetarianism is entitled to no less consideration because flesh-eaters laugh at it or sneer at it.

RESOLVED—That Vegetarian diet is superior to flesh diet in any and every aspect in which it can be viewed. Human beings are more free from disease, and clearer in intellect, and that, as far as facts go they show this statement to be true.

RESOLVED—That the Corresponding Secretary be solicited to make earnest efforts to increase the membership of this Society by in-

corporating into it the numerous friends of the cause scattered over the United States and Canada; to solicit at their hands pecuniary aid, that this Society be enabled to place its principles before the minds of the people.

Dr. JACKSON, of Glen Haven, followed, with a speech occupying about an hour and a quarter.

Before adjourning, a resolution was passed admitting the members of the British Vegetarian Society as honorary members of the American Vegetarian Society.

## RAWTENSTALL VEGETARIAN ASSOCIATION MEETING.

ON Monday Evening, Oct. 13th, an interesting Meeting of the Rawtenstall Association, with their friends and the inhabitants of the locality, was held in the Holly Mount School, Rawtenstall. The attendance was large, and as the evening advanced, the audience far exceeded the usual attendance at the public meetings held in this town. The speakers on the occasion were JAS. SIMPSON, Esq., of Foxhill Bank; P. WHITEHEAD, Esq., Mr. J. CHALK, of Rawtenstall; and Mr. WM. HOYLE, of Crawshawbooth; and their addresses were listened to with great attention, and the subject treated received with evident satisfaction, as was evinced by frequent and hearty bursts of applause.

J. B. WHITEHEAD, Esq., of Holly Mount, presided, and opened the business of the meeting, by a speech expressing his sympathy with all new movements, and his confidence in the ultimate triumph of those based on truth and humanity.

Mr. SIMPSON addressed the meeting in a speech of considerable length, elaborately argumentative, and replete with interesting facts. We regret our inability to furnish any adequate report, in the space at our disposal.

Mr. WILLIAM HOYLE observed that he had now abstained from the flesh of animals as food for about five years, and believed he could not be persuaded to return to his old dietetic practice again. It might, perhaps, be said that having plenty of fresh air, and not much hard work, Vegetarianism would do very well for him: whilst it might not do for those who had to work hard to earn their bread in situations which were far more unhealthy than the one he occupied; but he would remind them that he had worked hard, and in a very unhealthy situation, during the first two years of his Vegetarian life. He had followed the occupation of sizer, and had had to work hard in a temperature which frequently reached 100 degrees. After a hard day's work, with his shirt as wet as it could be with perspiration, he had set out for home, a journey of a mile or two, without even changing his clothes, and seldom felt any inconvenience from

it. During that time, also, he made it a constant practice to rise at four o'clock in the morning. When he commenced the business of a sizer, people used to tell him he could not live three months on his Vegetarian diet, and he would soon have to give up his habit of early rising, and also be careful how he exposed himself; but he had continued to rise early; he had continued to expose himself; and he had also continued his Vegetarian practice, and found he could work with the best of his flesh-eating fellow-workmen, and was much less subject to fatigue. They predicted that he would go off in a consumption in a few months, but he had continued the practice for nearly five years, and he had not as yet felt any of the symptoms of consumption, and until he saw more danger than at present he should continue the practice. People generally set a very slight value upon subjects of this nature, and many looked upon Vegetarians as a parcel of simpletons, but believing, as he did, that it was powerfully conducive to health to abstain from animal food, he could not but regard the subject as one of vast importance. Since all were agreed that health was of so much value, surely, anything which tended to increase or preserve health must be valuable also. The speaker then remarked, that he had often heard the observation, "I know that flesh does me good, I feel it does; if I don't get a bit of meat to my dinner I never feel as well as I do when I get it, therefore it must be good for me." This argument looked very plausible, but it was not sound. He had heard persons whose limbs tottered through the use of alcoholic drinks declare that they found these drinks beneficial, and never felt well unless they used them. Others said the same with regard to tobacco; and the opium-eater and arsenic-eater made similar confessions. Now, would any one for a moment entertain the idea, that these things were beneficial? He did not think there was. He had heard individuals, with shattered constitutions, declare they found flesh to be of much service to them, whereas, the fact was quite clear to him, that the use of flesh was the greatest cause of the disordered state of their bodies. The best way was to examine the constitution of man, find out its wants, and see what was requisite, in order that the laws of health might be fulfilled. Then he would examine the different kinds of food, and see which was most adapted to man's con-

stitution, and which best supplied the wants of his organization. He contended that this examination, when fairly made, showed that a vegetable diet was that which was best adapted to man. What were the principal requirements in food? 1st. A proper supply of nutrition. The body by exercise was constantly wearing out; this waste had to be supplied by the nutritious portions of the food; food, therefore, must contain a certain amount of azotized or nutritious material. 2nd. It had repeatedly been proved, that in order that vitality might be developed, a certain amount of heat was necessary. The temperature of our bodies was considerably higher than the surrounding atmosphere. This was produced principally by the combustion of the respiratory portions of the food. Food was digested and carried into the body, where it met with the oxygen of the air we were continually inhaling, this oxygen burned up the respiratory portions of the food we eat, and thus heat was engendered, and the temperature of the body was maintained considerably above that of the air which surrounds us. It was, therefore, necessary that food should contain a certain amount of respiratory material. 3rd. But there was still something else wanting. A certain amount of salts was required in food, in order to assist in the various chemical transformations which took place in the body, and to assist in the formation of bone, etc. Food, therefore, should contain these three elements, or the healthy action of the organization could not long continue. He maintained that these various essentials were better supplied by a Vegetable diet than by a mixed or flesh-eating diet. It was generally stated by chemists and physiologists, that there should be four or five times as much respiratory material in the food as plastic or nutritious. But there were several vegetables which contained only two or three times as much respiratory material as nutritious; if, therefore, one in five was sufficient, surely one in two or three would be, and there need, therefore, be no fear as to vegetable food not possessing sufficient nutriment to support the strength of the body. It was, however, in moderate labour that about five times as much respiratory as plastic food was needed; if, therefore, a man had little or no exercise, he would need still less of the nutritive material, and more of the respiratory in his food. When a man had much work to perform, he needed food which contained much nutriment; when he had less work he needed less; and if he had to perform little or no manual labour, he would need only a very small portion of nutritious matter in his food. The speaker said the different situations and occupations of life in which men were placed, required a corresponding difference in the proportions of the plastic and respiratory portions of their food, and that this variety was to be found in vegetable diet, but not in a flesh-diet. In their natural state animals contained little or no fat, therefore one of the requisites of food was wanting; and in order to get this principle, the animal had to be confined, pent up, and kept

from healthy exercise. This he maintained was unnatural, and rendered the animal diseased, therefore there was one very essential principle, to a great extent, wanting in flesh-diet. But the respiratory element was found in all vegetables—true, it varied, but that proved its adaptation—the circumstances of life frequently necessitated a variation in this element, and it was found that whilst some vegetables contained only two or three times more respiratory than nutritious material, others contained five or six times the amount, whilst some even contained ten or twelve parts of respiratory to one of nutritious matter. Thus, in whatever situation of life we might be placed; whether working hard, or undergoing but little exertion, there was an adaptability in the proportions of these two elements, to the amount of work we might be called upon to perform, in vegetable food, but not in flesh-meat; vegetable food was, therefore, he considered, the most natural. He then observed that flesh was more difficult of digestion than food derived from the vegetable kingdom. The length of time requisite for the digestion of vegetable food ranged generally from 1 to  $3\frac{1}{2}$  hours, whereas the length of time requisite for the digestion of animal food generally ranged from  $2\frac{1}{2}$  to  $4\frac{1}{2}$  hours. He said that if flesh was a fourth more difficult of digestion, it was plain the stomach had a fourth more work to perform, and consequently must be sooner worn out. If time permitted he could show that it exercised an influence as certainly deleterious over the other organs of the body (though perhaps not to the same extent) as it did over the stomach. People had told him he would not live three months without flesh, but he had done so, and it was found that those who abstained from flesh as food were the longest lived upon the earth. The Norwegian peasantry, the Brahmins of India, the New Zealanders, the Russian peasantry, the Polynesian Islanders, the Mexican and Peruvian Indians, and many others, subsisted upon a vegetable diet, and yet they were perhaps the longest lived upon our earth. He was told that men could not work upon vegetables because there was not sufficient nutrition in them; but when he consulted the results of chemistry, he found in some vegetables there was about twice as much nutriment as was necessary. And when he consulted the records of experience, he found that some of the strongest men in the world were Vegetarians, therefore he thought there was not much danger upon that point. Other people contended that in vegetables there was not a sufficiency of salts, and even men of science had asserted this, amongst whom might be named Dr. BALBIRNIE. Now, when he read the passage from Dr. BALBIRNIE's work, in which he made the above assertion, he immediately consulted chemical analysis to see if that were the case. In LIEBIG'S *Familiar Letters on Chemistry* he found a statement to the effect, that bread and grain generally contained the same salts which beef, etc., did, and in the same proportion, whilst veal and some other kinds of flesh contained a less proportion of saline principle than

beef or grain, and less than was required for the wants of the system. If, therefore, there was any danger of not deriving a sufficiency of salts, it must be in the eating of flesh, because some of the different kinds of flesh did not contain a sufficient quantity. But not only did grain contain an equal quantity of salts with beef and other flesh-meat, but some kinds of vegetables contained salts in still larger quantities—as celery, and nearly all garden vegetables. If, therefore, man did not get a sufficient supply of salts from his common food, his instinct, if not depraved, would lead him to partake of those vegetables in which a redundancy of the principles of which he was deficient were found. But at all events it was clear that if a sufficiency could not be had from vegetables, it could not from flesh, since the latter contained a still smaller quantity than was found in vegetables. Dr. BALBIRNIE also argued that Vegetarianism tended to produce consumption. He had not time to reply to that objection in detail; but he might observe that if it were so, it was very singular that the English—perhaps the greatest flesh-eating people among civilized nations—were the people amongst whom consumption was found to be most prevalent. The speaker then showed the effects of flesh-eating upon the moral susceptibilities, and argued that it had a tendency to debase man. He did not for one moment believe that Vegetarianism would make men religious; no; but he did believe it would render man less liable to the dominion of his passions, and more susceptible of receiving good. In illustration of this, he referred to the labours of the Moravians among the Esquimaux and Greenlanders, and also the mission to Patagonia, both of which had been abandoned on account of the want of success. In contrast with these, they had the mission to the Polynesian or South Sea Islanders, where almost entire nations were converted to Christianity. He might also allude to the Australians, and compare them with the New Zealanders—both had had about equal advantages—but we found that although a great many of the New Zealanders had become civilized and christianized, very little impression had been made upon the Australians. What could be the reason of these differences? Although he would not say all of it was the result of diet, yet he believed it had a very great influence in the matter. The Esquimaux, Patagonians, and Australians, subsisted almost entirely upon flesh. The New Zealanders, and the inhabitants of the South Sea Islands, generally, subsisted upon vegetables; this he believed was one great reason of the difference. By the use of flesh the moral powers of these nations were blunted, and hence it was difficult to make any impression upon them. He then went on to show that the use of flesh was opposed to the principle of benevolence which was implanted in the breasts of men generally, and which the gospel taught us to foster and cherish. It pained the heart of any one who had not become hardened by scenes of slaughter to take away the life of animals, but not so in preparing the products of the vegetable kingdom

for food, and he believed that if every one had to kill and prepare that meat which they used from the animal kingdom, they could not do it, and they would almost universally become Vegetarians. He believed that the Creator of man never designed that he should have to derive part of his food from a source and in a manner which gave him pain, and blunted his moral feelings. No; and therefore he could not think that flesh was ever designed to be his food. After some further observations, the speaker concluded by urging the adoption of the system upon all present, remarking that he himself had been much benefited thereby, and no doubt others, if they only adopted it, would be benefited likewise. (Applause.)

Mr. J. CHALK said, considering the lateness of the evening, and the ability with which the subject had been treated by the preceding speakers, little more than a bare statement of experience would be required of him. He most willingly gave that, in order to show that the principles advocated were not the impractical statements of a visionary, but that people could live, and not only live but enjoy the very best of health, upon the products of the vegetable kingdom. He had practised the Vegetarian system of living for a number of years, and found himself not only greatly improved, but still gradually improving, in health. His enjoyment of life was far greater than when living upon the flesh of animals. It was therefore with great pleasure that he recommended Vegetarianism to attention, especially to the attention of the labouring portion of the meeting, being persuaded that by a judicious adoption of the Vegetarian practice, their general health would be improved, buoyancy of spirits be acquired, and the happiness and enjoyment of life be greatly increased. It was reasonable to expect these results to follow, for if (as they had heard) Vegetarianism be the most natural system of living, what was most natural must be the best. This conclusion was borne out not only by his own, but by the experience of others in the locality. Before proceeding farther, it might be necessary just to throw out a caution to those who felt a desire to join the movement, and that was,—do not expect too much at once from Vegetarianism; let it have time to develop its good qualities. Remember, that whatever is very sudden is never very lasting. Some individuals, on adopting the system, which they had taken up not in the best state of health, had expected an almost miraculous change immediately, after having spent a life in the daily violation of nature's laws, and, not having patience to wait, had given up in despair. This was not giving the system a fair trial. They never said that the system would work miracles, but they did say, that by its adoption a great improvement would follow, and to some extent in a very short time. Health was a very great blessing, notwithstanding the recklessness with which it was used by great numbers; and to obtain this blessing and preserve it was worth the sacrifice of a little indulgence, if that were necessary. But in adopting Vegetarianism, as it ought to



be adopted, with a strong conviction of its truth and its accordance with our nature, there was no great sacrifice to make, no matter what might be said about the "roast beef of old England," with all its gustatory associations. Yet, while possessing all those advantages as Vegetarians that they had had brought before them on that occasion, they often succeeded in exciting the pity of their flesh-eating friends, who wondered how they manage to get on without a little meat, and were sure they could never make a "*gravidly meal*." (Laughter.) He could never stand this pity. (Applause.) He could stand banter, ridicule, and a little argument sometimes, but this pity was too much for him. If any class of persons deserved pitying, it was the flesh eaters, and not Vegetarians, who had a relish for all their food, whilst flesh eaters required the flesh of animals to make theirs palatable. A young man said to him, the other day, "I can never enjoy my food without meat." He (the speaker) asked him how often he took flesh meat. "Once a day," was the answer. He then said to the young man, "You see what you lose by not adopting Vegetarianism. I enjoy all my meals, while you only enjoy one a day." Now, which required the most pity? He could assure them he felt pity for the young man, and he pitied all flesh eaters, who deprived themselves of the exquisite pleasure of living according to the Vegetarian system of diet. There were other advantages connected with this system of living, which ought not to be overlooked. The Vegetarian required less cooking than the flesh eater, and thus the valuable time of the female part of our population could be saved from mere drudgery, and woman, the natural educator of children, have more time to devote to that very agreeable and most important part of her duty. In advocating this natural and beautiful practice, they were frequently assailed with a number of stereotyped objections, which had been reiterated and answered over and over again. It was strange that a practice should have prevailed to the extent that flesh-eating had with so little evidence to support it. When they came to close quarters with its advocates, and pressed them for their reasons for it, it almost invariably happened that a question like the following was asked, and considered by them a poser: "What are we to do for leather if we become Vegetarians?" Did one man in a million ever think of eating flesh that he might be enabled to procure leather for his shoes? But it was said a long time since that "there is nothing like leather," and it appeared, notwithstanding the great improvements that had taken place in the various branches of the industrial arts, that the same idea had still some weight; but this was only another illustration of the adage "a drowning man catches at straws." But they had no need to be alarmed, if following out a right principle. For any wants that had formerly been supplied from the animal kingdom, the ever active mind of man would procure what was required from the great storehouse of nature, and, consequently, a substitute for leather would be provided. This was indeed taking place at pre-

sent in different branches of our manufactures, particularly in the manufacture of cotton goods. It was well known in that manufacturing district that the raw material, on arriving at the mill or cotton factory, had to undergo a variety of operations to prepare it for the market. One of these operations was the carding process. The speaker, having described this process, said, for this purpose cards are required, which formerly consisted of large leather sheets filled with wire teeth of extreme fineness. But now leather for this purpose such dispensed with, and several articles of a superior quality have been substituted, such as Macintosh, India-rubber, and woollen cloth. For all purposes these cards were superior to leather cards, both in quality and durability, and they could be produced at a cheaper rate. He made these statements without fear of contradiction, having had much experience in this branch of cotton manufacture. It was interesting to see how science vindicated a true principle; twenty years ago, the idea of manufacturing cotton goods without leather for cards appeared as unpractical and utopian as the idea of being able to do without leather for shoes did at present to the flesh eater. Let them, then, not be afraid; who knew what nature had laid up for us in its laboratory, to be developed in the unbounded future, as man fulfilled the high behest of his Maker, "subdue the earth," thus rendering all the elements of nature subservient to his happiness and well-being? Again, in prosecuting their labours as pioneers in the Vegetarian movement, they were beset by another class of objections. The following might serve as a type. "England is a great flesh-eating country; and the English are a great people; therefore, flesh-eating contributes to national greatness." This he regarded as a fallacious mode of reasoning, and if strictly followed out would lead to the most absurd conclusions. The English people, he was not only willing, but proud to acknowledge, were in some respects a great people, but that flesh eating had contributed to that greatness was not so clear. The English were also great drinkers of intoxicating drinks, but few, he thought, would now risk their reputation for wisdom by stating that England's greatness was the result of the drinking habits of its people. Yet he could see no reason why the latter conclusion would not be as legitimately drawn as the former. After some further observations, the speaker concluded by asking all to think upon the subject brought before them on that occasion; to think candidly, not allowing appetite to come in as arbitrator. If they would only do this, he had no fears of the result. (Applause.)

P. WHITEHEAD, Esq., then moved a vote of thanks to the speakers, in a brief but impressive address, in which he expressed his assent to the principles advocated, and his conviction of their soundness and importance to the world.

The vote having been seconded, and carried by acclamation, the proceedings terminated at about ten o'clock.

## LOCAL OPERATIONS AND INTELLIGENCE.

## VEGETARIAN SOCIETY.

*Prize Essays.*—S. W.—From the announcement on the cover of the present number, it will be seen that the time for the sending in of the essays has been again extended. We shall regret if the earlier announcements should have led any of our friends to undue haste in the preparation of their papers, but trust the opportunity now afforded for further revision will be satisfactory to all parties.

*Honorary Members of the American Vegetarian Society.*—It will be observed, from the notice of the recent Annual Meeting of the American Society in our pages, that members of the British Society are now to be admitted as Honorary Members of the American Society. Any members who have objections to be thus incorporated with the American Society will please inform the Secretary, 93, Byron Street, Leeds, before the 31st December, after which time the names of all members of our Society who have not stated their objection will be forwarded to the officers of the American Society, for enrolment in their list of members.

JOHN ANDREW, Jun., *Secretary.*

## BRADFORD.

*Social Tea Meeting.*—The two meetings held in this town, last winter, have not been without some good results. They excited a desire in the minds of several persons to see more done for the spread of our principles. It was therefore resolved to invite all the Vegetarians in the town, and a few others favourable to the system, to take tea together at PECKETT'S Temperance Hotel, Market Place. This social meeting was held on Monday, Sept. 29th, when a dozen responded to the invitation. The following are the names of the friends who were present: Mr. and Mrs. SPENCE, Miss SPENCE, Mr. and Mrs. THOMAS SPENCE, Mr. W. NUTTAL, Mr. JOS. WILSON, Mr. JOHN WADDINGTON, Mr. THOS. LAKE, Mr. JOHN COPELAND, Mr. JAMES HOLDSWORTH, J. ANDREW, Jun., of Leeds, and two other Bradford friends. After tea, the writer offered some remarks on some of the most important aspects of the Vegetarian question and urged the holding of a monthly meeting for conversation, reading of papers, and the delivery of addresses. Each person present was invited to offer such remarks and suggestions as he might think proper. An interesting conversation then took place, and it was agreed to hold a meeting every month, as had been proposed, and one of the members of the Society kindly offered his house for the first meeting. To these meetings persons who have objections to urge, and who may be opposed to our system, will be invited, in order that their views may be considered and canvassed in a kind and truth-loving spirit.

J. A. J.

## COLCHESTER.

*Circulation of Tracts.*—I have given away a few tracts and *Messengers*, and have lent the last

number you sent me, which I find useful in addition to my own copy.

*Secret Vegetarians.*—I was lately telling a young female, who had applied for a place in our family, that we were Vegetarians, and consequently did not eat any animal food, and that if she could not conform to our way of living she had better not engage herself, at the same time stating what we did eat as a substitute for the flesh of animals usually eaten by "meat-eaters." A person in the shop at the time, remarked, "Why I am a Vegetarian! I don't eat animal food, and have not for a long time." I mention this by way of encouragement, and regret that my business prevented my making inquiries as to how he became a Vegetarian. J. B.

## DUNFERMLINE.

*Distribution of Tracts, Etc.*—A few *Messenger* tracts, and about 300 copies of the report of the Glasgow Banquet, have been specially addressed and circulated. I have also lent copies of *Fruits and Farinacea*, and *Hydropathy for the People*.

*Trying the System.*—Five persons of my acquaintance are making trial of the system.

*Vegetarian Publications for Libraries.*—During the past month the works sent me some time ago, by the President, for the Libraries and Working Man's Refreshment Rooms, with the additional books just received, have been presented to the two libraries and refreshment rooms. Another set of books is retained in my hands as a loan library, and an intimation to the public where they can procure Vegetarian works for reading has appeared in the *Dunfermline Journal*. From the desire to read evinced whilst the works were in my hands, I have no doubt but good will arise from their being thus accessible to all applying for them. J. D.

## EDINBURGH.

*Monthly Meeting of Association.*—At our regular Monthly Meeting, held on Wednesday, Oct. 1st, Mr. REID occupied the chair, and an address on "Vegetarian Diet favourable to Longevity" was read by Mr. J. C. GATES. It was a very excellent paper and well received. Other members followed with suitable remarks.

*Signs of Progress.*—Several are trying our system, and we keep hearing of fresh cases every day. A new member has been added to our ranks this month. We are preparing for the Annual Meeting of our Association, and forming plans for an improved means of carrying on our organization, to be submitted for adoption at the Annual General Meeting. We trust to go on with renewed vigour in the ensuing year. J. R.

## MANCHESTER.

*Inquiries.*—Except a few inquiries about the system, we have nothing further to report since our course of lectures several months ago. With the approach of the season for lectures and indoor meetings, we hope to resume our activity, and secure some practical results. J. G.

## VEGETARIAN LECTURE AT NORTHAMPTON.

On Thursday evening a lecture on Dietetic Reform was delivered in the Lecture Hall, Gold Street, Northampton, under the presidency of Dr. PEARCE, by JAMES SIMPSON, Esq., of Foxhill Bank, Accrington, Lancashire, a magistrate of that county. The attendance was large and respectable, and the bulk of the audience listened very attentively to the two hours' address of the lecturer.

Mr. SIMPSON discussed his subject under a variety of aspects. He first traced the history of diet from the period of the creation, and showed that the great majority of the people of the earth had ever subsisted, at all periods, upon vegetable food, while not a few whole races of men had never used animal flesh; he then proceeded to contend that, in their natural condition, all the senses of men revolted at the flesh of animals. Whole nations—among others the Japanese and Brahmans—had subsisted entirely without flesh meats. Man's instinct led him to a preference for the fruits and vegetables of the earth: the productions of nature were grateful to every sense, but the slaughter of animals to be consumed as human food was repugnant to all. There was no poetry in barons of beef, but a beautiful pleasure in observing every item in the vegetable kingdom. In regard to the eating of animal flesh, men lived as it were in an artificial state of existence; and so in regard to many absurd and injurious habits, custom had rendered them "second nature," and the great difficulty was returning to a normal condition, notwithstanding the fact that the normal or natural state would always secure the greatest amount of happiness. He proceeded to notice some of the arguments usually raised against a Vegetarian system of diet, noticing, first of all, the one respecting the canine or dog teeth, which he met by stating that not these teeth but the molar teeth are employed in eating meat. The horse, the camel, the reindeer, and especially the monkey tribes, had these teeth completely developed, and yet they lived upon grass, herbs, or fruits. The inference deducible from various facts attested by the most eminent physiologists, was that the original food of man—fruits, roots, grain, and the succulent parts of vegetables—was still his natural and best food. What was in reality the best food of man could only be arrived at by a study of the composition of food. The result of investigation showed that barley contains  $84\frac{1}{2}$  per cent. of solid matter, and  $15\frac{1}{2}$  of water; wheat meal,  $85\frac{1}{2}$  per cent. of solid matter, and  $14\frac{1}{2}$  of water; butchers' meat, 36 6-10ths solid matter, and 63 and 4-10ths of water; and oatmeal, 91 per cent. of solid matter, and 9 of water. But it was said that vegetable or farinaceous food did not contain the same principles as meat—that it did not, for instance, contain sufficient nitrogen, while beef and mutton contain the exact quantity requisite. If, however, oxen and sheep could get it from grass, as was admitted by those who used this argu-

ment, why could not men, who ate grain and other kinds of vegetable products? The fact was, that the largest, the strongest, and the most useful animals—as, for instance, the elephant, the horse, and the reindeer—were the vegetable-eating animals; and if we wanted the idle, morose, and ferocious, we must take them from the meat-eating animals. The nutriment of all kinds of food whatever was vegetable in its principle, the protein compound of vegetables containing the nutriment upon which all animal life depended; and he pointed to what he described as the folly of killing and eating animals, and thus risking the most fatal diseases, for the sake of obtaining that which might be procured in an infinitely safer and more direct way from the vegetable kingdom. He argued that important politico-economic considerations were involved in the general question, and that something like twenty-five people on the Vegetarian plan could subsist upon what was required for one meat-eater, and asserted that should this country ever become as populous as China, the people would of necessity have to become Vegetarians. He contended that the practice of meat-eating was an unnatural system, because it was shockingly dear, while there was nothing dear in nature, but, on the contrary, the grand essentials of man's existence were easy to be obtained. A given amount of blood and animal heat could be obtained from peas and beans at one-third their cost from butcher's meat, and upon Spanish beans and potatoes—Spanish beans being esteemed a luxury in this country—he would feed a thousand men at half the cost he could feed them on beef and potatoes, both diets containing the same amount of blood-forming principle and animal heat. He also held that the food consumed should bear an exact relation to the wants of the body, and urged that upon this subject the most erroneous popular conceptions existed. He contended that the Vegetarian practice contributed to the health and duration of human life, that it rendered life more enjoyable, and was best adapted to the human constitution. For his own part, he had never partaken of animal food, although he was forty-four years of age; and he expressed his conviction that he was enabled to perform a much greater quantity of work, and to sustain incessant mental toil for a much longer period, than he would had he not been a Vegetarian. In conclusion, he observed that the Vegetarian practice was good for all men; it was the diet of the ancient world—of the Greeks, the Romans, and the Persians in their palmiest days, and when flesh-eating became identified with their habits, it was in their decline and fall. The Vegetarian Society had been in existence upwards of nine years in this country; and amongst its one thousand recognized members (there being some thousands of Vegetarians in the country who had not joined it as a society) were no fewer than from sixteen to eighteen physicians and surgeons, besides blacksmiths and others engaged in almost every

sort of laborious occupation, and who, when the labours of the day were over, could return to their homes with a more lively and buoyant step than those who partook of the flesh of animals.

At the termination of the lecture, a vote of thanks was given to Mr. SIMPSON, on the motion of the Rev. T. HUTTON, and the proceedings terminated about eleven.

## LOCAL OPERATIONS AND INTELLIGENCE.

### VEGETARIAN SOCIETY.

*Vegetarian Society.*—W. S.—We have already received one essay, but the time for sending them in, as already stated, need not be before the last day of December.

JOHN ANDREW, Jun., *Secretary.*

### CRAWSHAWBOOTH.

*Monthly Meeting and Lecture.*—We held our usual Monthly Meeting on Monday evening, the 10th of November. Mr. H. GILL delivered a lecture on the argument derived from the beneficence of the Creator, in opposition to flesh-eating. The lecture was very logical, and proved conclusively that divine goodness and beneficence could not be reconciled with flesh-eating and the slaughter of animals.

*Public Meetings.*—We are going to have a public meeting or two as soon as we can make the necessary arrangements. W. H.

### EDINBURGH.

*Vegetarian Banquet.*—Since my last, we have given a Vegetarian Banquet, as an experiment, restricting the attendance to members of the Association and their friends. Our doings have, however, got into the public prints, as will be seen from the following notice in a local journal. "The Vegetarians of this city held their First Annual Banquet in the Calton Convening Side Room, on Friday Evening, October 24th. Mr. R. SHIELS, President of the Society, took the chair at half-past seven o'clock. The dishes prepared by several members for the occasion, were potato pies, fig pies, apple pies, plum puddings, barley puddings, rice and apple puddings, batter puddings, cheese cakes, omelets, etc., moulded rice, semolina, with lentil curry, and various other sauces. The only vegetable introduced was some boiled potatoes. After the banquet the company enjoyed a cheerful, intellectual feast, with several appropriate songs, and several glees by a family choir. Tea was afterwards served up with bread provisions and fruit, and the company, forty-two in number, separated before eleven o'clock, much delighted with the bloodless entertainment they partook of—many of them astonished at the variety and excellency of the dishes, and only sorry more of their friends had not been present to share the delight they experienced. The members of the Asso-

ciation exerted themselves to the uttermost to make their friends truly happy, and add to the common joy." I need only add, that brief addresses were given by the CHAIRMAN, Mr. HINE, and Mr. PALMER. The proceedings were, however, social and conversational, rather than formal, thus affording opportunity for inquiry and suggestion, as to our practice. We anticipate making our next attempt of this kind in some public demonstration as to the resources of our system.

*Annual Meeting.*—In addition to the above, instead of our usual monthly meeting, we have held our Annual Meeting. Mr. PALMER presided, and the reports of the treasurer and secretary having been read, the election of office-bearers for the year was proceeded with. A list of the names of the committee and officers will be sent for the next *Messenger*. J. R.

### GLASGOW.

*Association Meeting.*—Our Association held their usual monthly meeting on the 7th of October. An article from the *American Water Cure Journal*, was read by Mr. ARBUCKLE, and discussed. A portion of Mr. HOYLE's excellent reply to the lecture in the *Popular Lecturer* was afterwards read to the meeting, and formed the subject of an interesting conversation. We had a fair attendance of members and strangers, and as the evenings are now long and several original essays secured, we expect to have well attended, and interesting and useful meetings, during the next few months.

*Monthly Meeting.*—The Glasgow Association held their usual meeting on Tuesday, November 4th, in the Union Temperance Hotel, Buchanan Street. We had a good attendance, and a considerable sprinkling of strangers. Mr. MACKAY presided, and an excellent paper was read to the meeting by Mr. JAMES HENDERSON tertius. After a brief but comprehensive and very forcible exposition of the claims of Vegetarianism from the chair, a spirited opposition ensued, which was replied to with great ability by the Chairman, and by Mr. HENDERSON and other friends. At the close of the proceedings we enrolled two new members, and arrangements were entered into for a social meeting of the members on the occasion of the annual election of our office-bearers, on Monday, Nov. 17th. J. S.

END OF VOL. VII.









